

GOVERNMENT OF INDIA

ARCHAEOLOGICAL SURVEY OF INDIA

CENTRAL
ARCHAEOLOGICAL
LIBRARY

ACCESSION NO 35984

CALL No. 398.309711 / Ter

D.G.A. 79

Acc. N 35984.

16

993

993

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 35984

Date 3-3-1962

Call No. 398.309711

Tei

II. — MYTHOLOGY OF THE THOMPSON INDIANS.

By JAMES TEIT.

CONTENTS.

	PAGE		PAGE
INTRODUCTORY	203	24. Tapped-his-Legs (Tski'è'laxa-tém)	241
MYTHS AND TALES OF THE UTA'MQT	205	25a. Battle of the Birds	243
I. Coyote Tales	205	25b. Battle of the Birds	245
1. Nli'kisentem	205	26. Wren (Tsetso')	246
2. Coyote and his Guests	206	27. Hare and Grisly Bear	247
3. Coyote and Elk	207	28. Bluejay (Kwò'kskwa or Kauwè'-yaats)	248
4. Coyote's visit to So'iep	209	V. Hero Tales	250
5. Coyote and the Cold	210	29. Xe'niax	250
6. Coyote and Wood-Tick	211	30. Ntclm'ken	254
7. Coyote juggles with his Eyes	212	31a. The Goat People	258
8. Coyote and the Women	212	31b. The Hunter and the Goats	261
9. He-spit-on-her-Belly (Pitséqa'nékatém)	213	32. The Old Woman and the Boy	264
II. Transformer Tales	218	33. Owl and Tsa'au'z	265
10. Nspatce'tceit, or The Four Black Bears; also called The Qwa'qt-qwal Brothers	218	34. Stabbed-with-his-Leg	269
11. Child-of-Hog-Fennel (Kokwe'la-ha'it)	224	35. The Lad who shot the Snake	269
12. The Transformer	226	36. Close-cut-Hair	269
13. The Great Chief	228	VI. Ancestor Tales from Spuzzum	272
III. Other Origin Myths	229	37. The Origin of the Wau'us Mask	272
14. The Mosquito and the Thunder	229	38. The Origin of the Tsatsa'kwe Mask	273
15. The Moon and his Younger Sister	229	39. The Beaver who made People	274
16. The People who never slept	229	40. The Origin of the Spuzzum People	275
17. Beaver and Eagle; or, The Origin of Fire	229	41. The Dog People	276
18. Beaver and the Frogs (a Flood Myth)	230	42. The Deep Underground House	277
19. The Bad Boy; or, The Sun and the Lad	230	VII. Semi-Historical Tales	278
20. The War of the Fishes	231	43. The War-Party that killed the Sturgeon	278
IV. Animal Tales	233	44. The Strange People discovered by the S'a'tcinko	279
21. Swamp-Robin	233	45. The Strange People discovered by the Hunters	280
22. Skunk	233	VIII. Tales adopted from the Coast Tribes	281
23. Fisher's Wife; or, Marten and Fisher	236	46. Mink	281
		47. Skaiyā'm	283

[199]

398.309711

35984

Tei



	PAGE		PAGE
48. Made-her-sit-down-on-a-Seat (Lkwó'patém)	285	31. Old-One and the Creation of the Nicola Country	324
49. Burned-Themselves (O'iatcu't)	287	32. Old-One and Women	327
IX. Tales based on European Folklore	289	33. Old-One and Ku'tuen	327
50. A'ilu'	289	34. Old-One and Sucker (Fish)	327
51. The four children	291	35. Old-One and the Beavers	328
52. The wonderful Boy	292	36. Old-One teaches the People the Use of Ornaments.	328
MYTHS AND TALES FROM NICOLA VALLEY AND FRASER RIVER	295	III. Origin Tales	329
I. Coyote Tales	295	37. The Introduction of Death; or, The Council of Spider, Ant, and Fly	329
1. The Coyote	295	38. Frog and Moon	330
2. Nli'kesentem	296	39. Wolverine	330
3. Coyote and the Cannibal Owl	300	40. Sna'naz and the Wind	330
4. The Dogs of Coyote and Cannibal	300	41. Men and Women	330
5. Coyote's Daughters and their Dogs	300	42. Women and Deer giving Birth	331
6. Lynx: or, The Sisters who mar- ried Coyote and Lynx.	300	43. The White-Fish	331
7. Coyote and his Daughter	300	44. Origin of the Elk	331
8. Coyote and his Guests	301	45. Sun and his Questioner	332
9. Coyote and the Introduction of Salmon	301	46. Origin of Land and Water My- steries	332
10. Coyote and Buffalo	304	47. Beaver and the Flood	333
11. Coyote and the Cannibal Elk	304	48. Nqa'ksaaisatwau	334
12. Coyote and the Tobacco-Tree	304	49. Origin of Light	334
13. Coyote and Goatsucker	305	50. Light and Darkness	334
14. Coyote in Nicola Valley	305	51. Thunder and Turtle	335
15. Coyote is Thirsty	305	52. Thunder and Mosquito	335
15a. Coyote is Thirsty	306	53. Loon	336
16. Coyote and 'swa'won	306	54. Sun and Moon	336
17. Coyote and Deer, and the eye- juggling	307	55. The Ants and the Fleas	336
18. Coyote and the Geese	310	56. Beaver and Muskrat	337
19. Coyote and the Eggs	310	57. Blue Jay and Sweat-House	337
20. Coyote and Grisly Bear	311	58. The Theft of Fire	338
21. Coyote and Grisly Bear	311	59. Rattlesnake-Woman	339
22. Coyote and Xaxā'	312	50. The Rattlesnakes and Mesā'i	339
23. Coyote and Antelope; or, Story of the Copper Ball,	313	61. Wren and the Cannibal Eagle	340
24. Coyote and the Monster	314	IV. Animal Tales	342
II. Transformer Tales	315	62. The Black and the Grisly Bears	342
25. The Qwo'qtqwal	315	63. Marten and Fisher	342
26. Kokwe'la, or Kokwelahē'it	319	64. Wren and the Elks	342
27-36. Old-One	320	65. Moose, Buffalo, Antelope, and White-tailed Deer	343
27. Creation of the World by the Old-One	320	66. Bald-headed Eagle	345
28. Old-One and the End of the World	320	67. The Three Owl Sisters	346
29. Old-One and the Earth, Sun, and People	321	68. Tci'ne'i's War for the Salmon; or, The Introduction of Salmon	347
30. The Creation of the Earth by Old-One	322	69. War between the Fishes of the Interior and of the Coast	350
		70. War of the Nicola Animals and Fraser River Fish	352
		71. The Okanagon Fish People	353

CONTENTS.

201

	PAGE		PAGE
72a. The Girl and the Dog . . .	354	VI. Tales based on European Folk-Lore	385
72b. The Girl and the Dog . . .	354	96. Ko'kenaleks	385
73. Grisly Bear's Grandchild; or, Spetlamu'lax	355	97. Porcupine; or, Porcupine and Horse	387
74. Skeli'una	358	98. The Young Man and the Can- nibal	389
75. Muskrat	361	99. The Lad and the White Horse	391
76. Muskrat	362	100. Ant and the Beads	392
77. Elk	362	101. Sna'naz and the Shaman . . .	393
78. Turtle and Grisly Bear . . .	365	102. The Turtles and the Runner .	395
79a. Xo'lakwa'xa, or Aa'qux . . .	365	103. The Girl who sought her Brothers	395
79b. Xo'lakwa'xa	367	104. Old-One; or, Chief and the Aged Couple; or, The Introduction of Corn	397
80. The One Gummed (Ale'satem)	367	VII. Biblical Tales	399
81. Ntsike'psatem	367	105. Creation of the Horse, and the Story of A'tam and Im . . .	399
82. The 'sa'tuen and the Cloud- Women	369	106. God and the Flood; or, The Repeopling of the Earth . . .	400
V. Hero Tales	371	107. The Making of Languages . . .	400
83. The Man who lived with the Eagles	371	108. Dispersion of Tribes, and Origin of Languages.	401
84. The Snake-Lover; or, The Woman and the Snake Mystery . . .	372	109. Su'sakuli, or Su'sakre . . .	402
85. The Brother who went to the Underground World	373	VIII. Historical Tales	405
86. Tsowa'wus	373	110. War Story (Nlkwe'ixen and Slemti'tsa	405
87. Ailu't	375	111. War Story of Women at Bota'ni	406
88. The Wounded Giant	376	112. Account of Cumaxa'itsa . . .	408
89. The Giant who stole the Kere- meous Woman	376	113. Account of the Lytton Chiefs .	410
90. The Hunter and the Wolf . .	378	114. Tradition of Simon Fraser's Visit in 1808	414
91. The Grisly Bear who stole a Woman	378	115. Mythological Version of the Capsizing of Simon Fraser's Canoe in Fraser River . . .	416
92. The Sons who sought their Mother	379		
93. The Grisly Bear Boy; or, The Stolen Girls	380		
94. The Lad who ran away from his Parents	381		
95. The Woman who was impaled on a Tree	384		

INTRODUCTORY.

THE following collection of myths of the Thompson Indians has been in my hands for quite a number of years. Their publication has been delayed because it seemed desirable, on account of the large amount of mythological material brought together by the Jesup Expedition, to devote a whole volume and a complete discussion to this subject. Unfortunately this has not been possible; and it has been necessary to scatter the material in a number of publications, and much of it remains still unpublished. For this reason the present series is given without a detailed comparison, which would have to be repeated and expanded when the references to the unpublished material should become available. It is hoped that after publication of the original data, the general discussion can be given in the final volume of this series. Part of the material here referred to has been published in Vol. II of the "Columbia University Contributions to Anthropology" (Franz Boas, "Kwakiutl Tales"). The discussion of the folkloristic and mythological contents of this volume must also be given in connection with that of the rest of the mythological material from the same area.

I have classified the traditions collected by Mr. Teit according to their contents. The line of demarcation between the various groups is, of course, not to be taken as definite. The animal tales contain many incidents of transformation and origins, and some of the human hero-stories do not differ in their fundamental character from the animal stories. The ancestor stories of Spuzzum are clearly an expression of the influence of the family legends of the coast. Tales of this type seem to be confined to the village of Spuzzum, which lies near to the villages of the Delta tribes. The semi-historical tales refer partly to personal supernatural experiences, partly to the assimilation of the Nooksak tribe by the Delta tribes. In the group "Tales adopted from the Coast Tribes" I have combined those that differ in type from the Thompson tales and have close analogues among the tribes of the Gulf of Georgia. The Mink and Skaiyā'm legends have been recorded from the Fraser Delta; also the tale of "Burned-Themselves," which, however, has no close analogue in other parts of the coast of British Columbia. The tale "Made-her-sit-down-on-a-Seat" is well known over a large part of the coast of southern British Columbia.

The traditions recorded in the first part of this collection are all from

[203]

the canyon of Fraser River (Utā'mqt), and, when not otherwise stated, belong to the upper part of the canyon. The traditions recorded in the second part are all from Nicola Valley (Tcawa'xamuḡ) unless otherwise stated.

The tales from European sources are curious and interesting. Analogous modifications of European folk-tales occur in the interior, but hardly at all on the coast.

FRANZ BOAS.

New York, July, 1911.

MYTHS AND TALES OF THE UTĀ'MQT.

I. — COYOTE TALES.

1. NĪ'KISENTEM.

Lower and Upper Utā'mqt.

[This story is told nearly in the same way as the second Coyote story in my "Traditions of the Thompson River Indians" pp. 21-29).¹ The following parts are different. The first part of the story is not related; viz., about Coyote making a son of clay, gum, and quartz. The story begins as follows.]

Coyote lived with his son, who had two wives, one of whom was dark-skinned, and the other fair. Coyote was jealous of his son's wives, and coveted them for himself. He did not know, however, which of them he liked the better: so one night he made a very large fire, and, taking advantage of the bright blaze, he watched his chance to look at the women's privates. He was so favorably impressed with those of the fair one, that he at once made up his mind to get rid of his son, and take possession of his wife for himself. Eagle-plumes were scarce, and therefore highly valued: so he caused an eagle's nest to appear on a steep cliff,² with eaglets in it. He then called his son, and said to him, "I will show you where you can get eagle-feathers." Coyote took him to the cliff, and, pointing out to him the eagle's nest near the top, said, "Climb for it, I will help you." As his son climbed, Coyote looked upwards from time to time, and each time he did so the cliff grew higher.

[The rest of the story goes on just the same as in the Upper Thompson version until the incident of meeting the two old women is reached, when it is rotten rock they are handing to each other, instead of rotten wood as in the Upper Thompson version. From here on, the story is exactly the same as the Upper Thompson tale (omitting, of course, the examining of the women, which has already been mentioned) up to the point where NĪ'kisentem is feasting the people. Then it runs as follows.]

Coyote went to the feast with the other people, and, after eating, wiped his knife on his brow. Instead, however, of drawing the flat side of his knife over his brow, he drew the edge over it, thus making a large gash right across.

[Then the story is just the same, except that when Coyote falls down in the creek and is drifting, he changes himself into a wooden dish instead of into a piece of board, as in the Upper Thompson version. Then the story continues the same until Coyote is taking the salmon up the

¹ See also James Teit, *The Shuswap*, Vol. II of this series, p. 622.

² Some Lower Utā'mqt say it was a tree.

Fraser River, when he shouts as he proceeds ahead of the salmon, so as to let the people know that he is bringing that wonderful fish. The incident of throwing the penis is the same, with this difference.]

He is carrying his penis on his back rolled up in leaves. He takes it off and throws it, etc. The other girls tried to cut it off from the girl in which it was, as she was unable to walk with the weight; but although they used sharp stones and knives, they were unable to cut it. Then Coyote cried out across the river, "Cut it with swamp-grass (a variety with sharp edges)." They did as directed, and only the point was left in.

[From here the story is just the same, with the following additions.]

When introducing the salmon into the Okanagon¹ country, he met Wolve-rene, and asked him for his daughter. His wish was granted, and she became his wife. After some time she gave birth to a daughter, who accompanied her father when travelling about on the Upper Columbia. He threw her into that river, where she lay down on her back and was turned into stone. This rock forms part of the Falls of the Columbia, and the salmon ascend the river on either side of it.

[The last part of the story (pp. 28, 29), relating the wonderful feats of Coyote, and the incident with the Grisly Bear, are not told by the Uta'mqt.]

2. Coyote and his Guests.²

(Lower Uta'mqt.)

[Coyote's guests were Black Bear, Kingfisher, and Magpie. This story is told exactly the same as No. 8 Coyote story on pp. 40-42 of the "Traditions of the Thompson River Indians," but has the following additional details. At the beginning of the story, Coyote was hungry and naked, being clad only in an old (woven) rabbit-skin blanket: so Black Bear, taking pity on him, invited him to her underground lodge, and so on. The beginning of the magpie incident is a little different.]

Coyote thought he would visit the Magpie. So he repaired to the latter's house, where he was kindly treated. Magpie went out and netted a deer, and Coyote watched him from a distance. After bringing home a deer, Magpie treated Coyote to a hearty meal of fresh meat. On leaving, Coyote invited Magpie to his house on the morrow. On his arrival, Coyote said, "I will go out and catch a deer, so you may have a good meal." He went out and tried Magpie's tactics of deer-catching, with the result as told in the Upper Thompson story of this incident.

[The following is additional at the end of the story, after the Magpie incident.]

Coyote thought he would visit Wood-Tick (Kitse'in),³ who lived in a

¹ Some say Similkameen.

² Compare the end of this story with No. 4 Coyote story, (Traditions of the Thompson River Indians, p. 31), and also with the Upper Uta'mqt Coyote story (p. 211 of this publication). The corresponding Shuswap story l. c. p. 627 does not show close correspondence with the present one.

³ Kitse'in or Kltse'in ("wood-tick"), — a tick that lives on deer and horses in the winter-time, and sucks their blood.

house under a high rock. Wood-Tick lived on deer,¹ which he obtained by striking² this rock with his magic staff. If he desired one deer, he went up to the rock and struck it once; and if he wished four deer, he struck the rock with his staff four times; and immediately that number of deer fell down from the top of the cliff.

Now Coyote knew how Wood-Tick managed to procure his food. He also knew the valuable properties of his magic staff, and therefore he desired to obtain possession of it. When Coyote reached Wood-Tick's house, he was invited to enter. As there was no meat in the house at the time, Wood-Tick said he would go and procure a deer for his guest; but Coyote said, "You need not trouble. If you loan me your staff, I shall go and get one for you." Coyote knew that Wood-Tick was a lazy individual and did not care about travelling much. Wood-Tick assented to Coyote's proposal, and gave him his staff, but before his departure gave strict injunctions to Coyote not to strike the rock more than four times. When Coyote reached the cliff, he struck it four times, and a deer fell down each time. Then he said to himself, "Why should I not strike it oftener?" so he struck it the fifth time, but no deer fell down. Then he struck it for the sixth and seventh times, but with like results. When he struck it the eighth time, the four deer became alive, and, jumping up, ran away.

Now Coyote threw off his blanket, and, following the deer, ran to Wood-Tick's house as fast as he could, but arrived just in time to see Wood-Tick going off riding on one of the deer's ears. Looking around in the house, he saw some deer fat in one corner. Taking hold of it, he swallowed it, saying, "I will have something to eat, anyway;" but the fat came up again, and, jumping out of his mouth, ran away. Seeing some deer-bones near the fire, he reached to take hold of them; but, just as his fingers almost touched them, they got up and ran away. Every bit of deer fat, meat, blood, and bone ran away, so Coyote was left without anything to eat.

3. Coyote and Elk.

Elk had been killed by another Elk who belonged to a country situated at a distance, and all his wives had been taken away by the victor. Coyote, as he came along the trail,³ noticed Elk's body lying there, and made fun of it. Elk felt angry at the taunting and sarcastic remarks passed by Coyote: so he came to life again, and began to chase him. He had nearly overtaken Coyote, when the latter entered the ground, and, passing through a hill, came out at the other side. By thus outwitting Elk, and taking a short cut, he obtained again a long start over Elk.

¹ Some say deer's blood.

² Some say he struck off a chip from the rock each time.

³ Some say it was probably the trail between Similkameen and Nicola.

At last Elk spied him a long distance ahead; and Coyote cried out, "You better stay where you are, for you can never overtake me!" Elk answered, "You may play all the tricks you like, but I shall overtake you and kill you, just the same." So he gave chase again, and soon drew up on Coyote, who had recourse to the same expedient as before.

When Elk caught sight of him again, he was far ahead. Coyote cried out, "You better stay where you are, Slow-Feet, for you will never overtake me! The like of you can never kill me." Elk answered, "You may boast as you like, and play what tricks you like, but I shall certainly overtake and kill you." So he gave chase again with renewed vigor. Again Coyote had recourse to the same trick; but Elk persevered in the chase, and gradually made the distance less between himself and the fugitive.

When Elk was chasing him for the fourth time, Coyote saw that he was going to be overtaken, as he felt tired and out of wind; so he pulled out four pubic hairs,¹ threw them on the ground, and they at once became four tall yellow-pine trees (*Pinus ponderosa*),² into one of which he climbed for refuge. Elk came up, and at once started to chop it down. When it was about to fall, Coyote jumped into the branches of another one, but Elk chopped it down too. When Elk had nearly gotten the fourth one down, Coyote cried out, "Do not kill me! I can be of service to you. Spare me, and I will be your friend. I will help you to fight your enemies." Elk said, "Do you really mean what you say?" and Coyote answered, "Yes, I will really be your friend, and will help you to fight your enemies."

Elk accepted him as an ally; and they trained themselves, and made preparations for taking the war-path. Coyote had pitch-wood fastened to his head for antlers. Elk proposed to attack his enemy single-handed; but if the latter got the best of him, then Coyote was to come to his aid. Arriving at the house of their enemy, Elk engaged him in combat and slew him. Then he took possession of his enemy's house and all his wives, as well as his own wives, which he thus got back.

When Coyote was about to depart for his own country, Elk said, "I will give you one wife³ to be food for you on your journey." Coyote departed with the woman; and the first night in camp he cut off a piece of her haunch and ate it; on the second night he cut off a larger piece; and on the third night he said to himself, "I will cut off enough to-night to appease my appetite;" so he cut a very large piece off the woman's haunch, and, having eaten it all, he felt satisfied. The fourth night the woman said to herself, "I will leave Coyote. He cuts off larger pieces every night, and makes me sore." So she deserted Coyote, who had to continue his journey alone.

¹ See Shuswap p. 636.

² This tree does not grow in the Uta'mqt country, except in the very northern portion.

³ The wives, it is said, were also Elks.

4. Coyote's visit to So'iep.¹

Coyote made up his mind to visit a wicked people who lived in an underground lodge² on the far side of a large river. The chief man of these people was called So'iep,³ and his right-hand man's name was Kualu'm.⁴ Both were noted for being highly gifted in magic. The chief had a daughter, but he would not allow her to marry any of the young men.

Coyote took his son along with him, and, reaching the crossing-place of the river, they shouted to be taken across. An old woman⁵ came with a canoe, and they jumped into it. She told them that the people whom they intended to visit were very bad, and that So'iep, their chief, had two large and fierce dogs, — Grisly Bear and Rattlesnake, — that he made devour every young man who came to seek his daughter's hand. Coyote's son told her that he wished to marry So'iep's daughter: therefore the old woman told him what tests they would put him through, and how they would try to kill him. She also gave him much advice, and full directions how to act in each emergency.

When Coyote and his son entered So'iep's house, he put on an immense fire, expecting to overcome them with heat; but they put lumps of ice on their foreheads and remained unhurt. When So'iep saw that his visitors were endowed with magic, and that the dogs had been afraid to bite them, he gave his daughter in marriage to Coyote's son, but swore in secret to kill him if he could.

That night So'iep said to Kualu'm, "Take my son-in-law hunting to-morrow." Next morning Kualu'm did as directed, and while they were hunting, and separated from each other, he set fire to the grass, intending to burn the lad; but the latter stepped in the middle of a large trail, and remained unharmed.

Kualu'm returned, thinking he had burned the boy, but the latter arrived shortly afterwards. Then So'iep said, "Take my son-in-law to gather fire-wood to-morrow." So Kualu'm took him to gather fire-wood. They came to a dry tree, and the lad began to split it. The tree opened suddenly, and the lad's wedge fell inside. The tree was very large and hollow in the centre. As the lad was going in through the crack, Kualu'm made the tree close together so as to squeeze him, but the lad placed his wedge crossways in the crack and remained unhurt. Then he spat out red and white paint from his mouth into the cracks of the tree, so that the paint oozed out and ran

¹ Compare this story with the latter part of No. 7 Coyote tale in "Traditions of the Thompson River Indians" p. 38.

² Some say there were four underground lodges.

³ Meaning of name unknown, but may be derived from s'ol'p ("flame").

⁴ Meaning of name unknown.

⁵ Some say Short-Tailed Mouse, who was noted as being very wise, and able to look into the future. She was also a great linguist, and could speak all languages.

down on the outside. Kualu'm, thinking that the white paint was his brains, and the red paint his blood, made sure he had killed him this time; but, shortly after Kualu'm had reached home and reported his death, the lad arrived carrying a load of fire-wood.

Then So'iep said, "Take my son-in-law to spear salmon to-morrow."¹ So Kualu'm took him as directed. They went to the river, where Kualu'm gave the lad a spear to use which had a head of copper. Presently a salmon appeared, and the lad was going to spear it; but Kualu'm said, "That is not a salmon, it is a merman (*xaxaa'tko*)."² Then a fish appeared which had the head of a man and very long hair: so Kualu'm said, "Spear that, it is a salmon." The lad speared it, and was pulled, spear and all, underneath the water, where he disappeared from sight. Kualu'm went home and reported the lad's death, but shortly afterwards he appeared and entered the lodge, carrying the merman on his back.

Now, Coyote said he would kill these people, so he kicked down earth from a mountain-side³ on them; but they escaped unharmed, excepting his daughter-in-law, who was buried alive. Then he caused a cold wind to blow, and the ice dammed up the water of the river, so that it ran over the top of the ice and flooded the surrounding country. The water which flowed over the country and filled So'iep's underground lodge formed into ice, and all the people were frozen to death. Then Coyote and his son⁴ returned to their own country.

5. Coyote and the Cold.

Coyote was travelling over the country, and came to a sweat-house near the bank of a river. It was covered over, and was occupied by a man⁵ who was sweating. Coyote said, "I wish to sweat with you;" and the man inside assented, saying, "All right! Take off your robe and come in." Coyote divested himself of his blanket⁶ and entered. As soon as he came in, the man made much steam by throwing water on the stones, so Coyote sweated profusely and went out to plunge⁷ into the stream. He entered twice again, and each time the man made much steam, so Coyote could stay in only for a short time. The man never went out to wash in the water.⁷

¹ See Thompson Indians, I. c. p. 42.

² Some say he kicked down a hill on them.

³ Some say Coyote alone returned, for his son had been buried alive with his wife when his father kicked down the mountain-side on the people.

⁴ Some claim that this man was the owner (or originator) of the cold and also of the wind.

⁵ *Tsaxx*, a robe or blanket made of twisted strips of hare, beaver, or coyote-skin, woven. Those of hare-skins were the commonest, but beaver-skins were also much used, and occasionally coyote-skins; any skin blanket made of twisted strips.

⁶ It is the custom of all the Indians in the southern interior of British Columbia to plunge or wash in cold water after each sweat. They sweat-bathe a great deal at the present day.

⁷ The Tinnah Indians of the northern interior never went into the water after sweating, and at the present day hardly ever sweat-bathe.

When Coyote was washing for the third time, he said to himself, "I will make that fellow come out;" so he made two salmon appear in the river close to the shore. Then, on entering the sweat-house for the fourth time, he said to the man, "There are two salmon in the river where I was washing." The man said, "I do not believe you. There are no salmon in the river, and none in this country." Coyote said, "I do not lie. Come and see for yourself." So the man went outside, and saw the salmon close to the shore, swimming slowly upstream. Coyote told him to take his blanket and catch them. He waded into the stream and tried to catch them with the blanket; but Coyote made them swim outstream, so that they were always a little beyond his reach, and the man followed them. At last he got beyond his depth, and, the current catching him, he was swept away downstream. Then Coyote went back to the sweat-house and stole the man's clothes, which he put on, and also his head-band, which was covered with dentalia. He also took his decorated quiver, and the four blankets which covered the sweat-house, which were the doors of the "house of the cold."¹

Coyote continued his journey; but the man got ashore before very long, and, finding that Coyote had stolen his property, he caused a violent wind to blow. Coyote held on to the blankets; but one after another was blown away from him as the wind increased in violence. Coyote was in danger of being blown away himself, so he caught hold of trees; but each tree in turn was blown down with the strength of the wind. Only when the head-band, quiver, and all the clothes, had been blown off Coyote's body, the wind ceased, and Coyote went on his way naked.

6. Coyote and Wood-Tick.²

At last he came to a house, which was inhabited by Wood-Tick (Kitse'in).³ He entered and the latter gave him some fat to eat. Coyote said, "I am hungry and naked, and would like to stay with you as your servant." Wood-Tick agreed to this, and, pointing to a large heap of deer-skins, told him to tan them. So Coyote staid with Wood-Tick, and tanned many doe-skins for him, and made soft robes and clothes for himself.

After a time Wood-Tick trusted him, and sent him to get deer-meat. He gave him his staff, and told him to go up to a steep cliff overlooking the house, and to strike the rock once with the staff. He cautioned him particularly never to strike it more than once. Coyote did as directed, and,

¹ The house of the cold (where the cold weather was kept) is said to have had four doors, each of which consisted of a blanket. Each entrance was covered with a blanket, like many of the entrances to Indian lodges at the present day.

² Compare story No. 2, p. 206 of this publication.

³ Kitse'in, generally called wood-tick by the whites. A tick which is found on deer, horses, etc., generally in the winter-time, and is said to come out of fir or other brush. In the early spring they are often found sticking on horses in great numbers, and swelled out to a large size with blood. I think they may be *Neotoma*.

as soon as he struck the rock, a dead deer appeared at his feet. He skinned it, cut it up, and carried it home. When Wood-Tick saw that he had done everything right, he made up his mind to send him for meat every day. On the fourth day, when Coyote was up on the rock, he made up his mind to strike it often and see what effect it would have: so he struck the rock with the staff until his arm was tired, and a dead deer fell at his feet each time. Then he said to himself, "I have now so much meat that I shall never starve;" and, returning to Wood-Tick's house, he struck him on the head with a stone. After a time Wood-Tick revived, and cried out, "Get up and go!" Then all the deer became alive and ran away. Wood-Tick jumped on a buck's ear and made off with the rest. Coyote got excited and ran to save some fat, but it got up and ran away. The robes in his bed, and the buckskin clothes he was wearing, ran away; and every piece of deer's bone, hair, and skin around the place got up and followed the rest: so Coyote was left without food, and with only his robe, as before.

7. Coyote juggles with his Eyes.¹

Continuing his travels, he came to a place where he saw Blue-Grouse throwing his eyes up in the air and catching them. Coyote said to himself, "I can also perform that feat," so he pulled out his eyes and threw them up in the air; but Raven caught them and flew away with them, so Coyote was left without eyes and unable to see. He went groping about, and, coming to a patch of *kinnikinnik* or bearberries, he selected two of the berries, and put them in his eye-sockets as substitutes for eyes. He was then able to see a little, but only very dimly. Continuing his journey, he came to the outskirts of a village where some boys were playing. One boy who was near him called him "red-eyes" and other sarcastic names. Coyote said, "Although my eyes are red, I can see as well as you can. I can see the Pleiades (*nxa'us*)." The boy laughed and said, "How can you see the Pleiades? It is just noon. I know now for a certainty that you cannot see with your red eyes." Then Coyote seized the boy, and, taking out his eyes, put them in his own head, and, putting his bearberry eyes in the boy's head, he turned him into a bird called *te'la'uin*.

8. Coyote and the Women.

Some time after this, Coyote came within sight of some lodges the inhabitants of which seemed to be taking down the coverings and making preparations to depart. He changed his appearance so as to resemble an old woman, and, approaching, accosted the inhabitants, who consisted of four

¹ See Shuswap, p. 632.

young women. They told him that they were getting ready to go to a gathering, and that the rest of the people had already departed. He said to them, "I wish to go to the gathering also. Do not leave me behind. I am your grandmother." The women said they would not desert him; but when ready to go, Coyote declared that he was unable to walk, and asked them to carry him. They said they would carry him by turns. One woman put her strap around him and carried him; but her head got sore, and she put the strap down on her breast, but it also got sore. Then Coyote said, "If you lengthen your strap and let me down lower on your back, you will not feel sore." The woman did as directed and lowered him down on her back; but she got sore again, and Coyote directed her to lower him down farther, which she did. Then, as she carried him, Coyote made his penis touch her privates from behind; and, as soon as the woman was aware of this, she dropped him on the ground, and would not carry him any more. She did not tell the other women what had happened: so another one put her strap around him and carried him on her back. He dealt with her in like manner, and also with the other two women: so all four were pregnant when they reached the place where the people were assembled.¹

9. He-spit-on-her-Belly (Pitsèqa'nekatèm).²

(Lower Uta'mgt.)

A young man lived in the mountains with his two sisters. He was a great hunter, and always had large stores of fat meat and skins in his house and caches. He bathed himself every day in a creek near by; and the needles which came off his sponge of fir-branches, and fell into the water, became dentalia (*slaq*).³ Some of these he used to take home to his sisters every night. He gave them strict injunctions never to visit his bathing-place. The elder sister had told the younger one where their brother obtained his dentalia, and this made the younger girl very anxious to see the place.

One day their brother was hunting, as usual, and the sisters went out for a walk. The younger sister bothered the elder so much to show her their brother's bathing-place, that at last she assented and took her there. They picked up a great quantity of dentalia from underneath the water and carried them home.

Now, their brother, who was tracking deer, knew at once, that they had touched the dentalia; so he became sorrowful, and went home carrying

¹ Some claim that there is more of this story which relates how Coyote's eyes were passed round among all the people, and how by some means he got them back; but I was unable to find any one who knew this part of the story in detail.

² Compare this story with No. 27, p. 77 and No. 7, p. 36 (Coyote), Traditions of the Thompson River Indians.

³ A large variety of dentalia.

his pack of deer-meat on his back. He hung up his quiver, and left his pack on the floor of the lodge. He had made up his mind to desert his sisters for their disobedience: therefore, lifting up the fire-stone of the underground house, he went down the hole which led underneath to the lower world.¹

When the sisters arrived home, they saw their brother's quiver and pack of meat; so they knew he had been home. His dog was whining, and scratching up the earth around the base of the fire-stone: so the sisters turned it over to see what was the matter. When they did so, they saw there was a hole there, and the wind rushed up through it from below. They looked down through it, and saw their brother playing ball² with the people in the lower world.

The elder sister was angry at the younger because she had enticed her to their brother's bathing-place. She said, "You see what the result is of disobeying our brother's command." The sisters were very sorry, and wept sorely; so that some of their tears fell down the hole and on their brother, who was playing below.

When their brother noticed the drops falling on him, he sat down, and said to himself, "That is a wonderful thing: a drop has fallen on my hand." He looked up, but saw no signs of rain. He wondered, because it never used to rain formerly, and he saw no signs of it then.³ Now he thought to himself, "It must be a tear, and my sisters are weeping for me in the upper world." The other ball-players asked what ailed him. "Has any one struck you with his ball-stick?" they said; but he answered, "No, I am only sorrowful because my sisters weep for me."

Then he made himself invisible, and, going up the hole, he stood at his sisters' backs. They were glad to see him, and implored him not to desert them. He said, "I must return to the lower world." Then his youngest sister said, "Then we will accompany you." He said, "Very well, shut your eyes and jump down, but do not open them until you reach the bottom." They shut their eyes and jumped, but opened them again; so they were forced up again. Thus their brother tried to get them down four times, but each time they opened their eyes and came back. Then their brother said, "It is useless to try to get you to the lower world. You better go to your aunt the Elk."⁴ He gave them meat⁵ to eat on the road, and directions how to go. He also said, "If you see any house on the way, do not enter it." Thus he left them and returned to the lower world.

¹ Most Indians say that these people lived in our world, and that the hunter went to the lower world underneath ours; but some say they lived in the upper world, and that when the brother left, he descended to our world.

² Some say he was playing a ball-game called "*tsú'hala*," which is somewhat different from the ordinary ball-games of the Upper Thompson Indians.

³ Some of the Indians say that it never used to rain formerly; that is to say, in the *xp'kts'hl* period.

⁴ Their aunt's name was Naké'tsa, and she is described as being an elk.

⁵ Their meat or lunch for the journey consisted of four deer's bladders filled with fat.

Now, the sisters set out on their journey to their aunt's house, and after some days saw a house on the trail. The weather became cold, and the younger sister desired to enter the house to warm herself. The elder sister said, "Remember our brother's advice;" but the younger persisted, so they entered the house, in which they found Coyote, who was busy tanning skins. He treated them kindly and put on a large fire for them. He took some of his dried semen from under the prepuce, and, placing it in a dish, offered it to the sisters, saying, "You are no doubt hungry. Eat some fat." The elder sister was suspicious, and threw some of it into the fire. When she saw that it did not burn like fat, but only crackled and smoked, she advised her sister not to eat of it; but the latter disobeyed, and as a result at once became pregnant.

The sisters then continued their journey. When they were out of sight, Coyote took his underground lodge on his back, ran ahead farther along the trail, and, placing his house down, began to dress buckskin, as before. Again the women were forced to go inside (owing to Coyote making the weather very cold), when they were treated in the same manner as before. This was done four times by Coyote. The last time the younger sister was taken in travail, and the elder sister left her in Coyote's house. On leaving, Coyote said to her, "If your sister has a female child, I will rear it; but if a male, I will hang it up in the branch of a tree."

The elder girl went on. Her aunt the Elk knew of her coming, and so did some of the other people. When the girl was about two days' journey from her destination, Lynx sent Hare to meet her and fix camp for her that night. Hare ran very swiftly, and soon reached the spot where the girl would camp at sundown. Here he erected a brush lodge for her to sleep in, gathered fire-wood, and made a fire. Now, Lynx had told Hare not to be ashamed, but to wait for the girl in the lodge he should erect, and give her food when she arrived; but when Hare saw the girl approaching, he became bashful and ashamed: therefore he hung the meat on one of the lodge-poles and ran and hid himself.

The girl arrived, and camped in the lodge for the night. Next morning Hare watched her from his hiding-place underneath a log. She continued her journey next morning, and, while stepping over the log which lay across the trail, Hare ran out from underneath and called her names, such as "red privates," etc. The woman got angry and threw her root-digger at him, splitting his nose. This is the reason that the hare has such a peculiar nose and nostrils at the present day.

When the girl came within sight of her aunt's house, the latter said to all the young men, "Run out and meet your cousin! Whoever reaches her first shall be her husband." Then Grisly Bear, Black Bear, Wolf, Eagle, Humming-Bird, Puma,¹ and all the other animals and birds except Coyote,

¹ Puma, also called Cougar, Panther, and Mountain-Lion (*Felis concolor*).

Lynx, Hare and Deer, ran to meet the girl. When they had run some little distance, Elk herself ran out, and, passing the others, reached the girl first. She took her niece home and watched carefully over her, so that none of the young men might see her. Nights she put her in a basket (*sLug*), which she hung to the beams of the lodge immediately over her own bed-place.

Lynx was displeased at not being able to see the girl, and made a hole in the roof of the underground house, and in the lid of the basket, and every night spat down on the girl when she was asleep, his spittle falling on her navel, and thus making her pregnant. Each morning the girl found her belly wet when she awoke, and informed her aunt, who assembled the people to find out who had done the mischief; but all the young men denied it. Before long the girl gave birth to a male child, but his father was still unknown.

When the boy had grown to be of goodly size, Elk assembled the people, and asked all the men each to make a bow and arrow for the child, so that he might know who his father was. Coyote and Raven each claimed the lad; but Elk said they lied, and would not recognize either of them as his father. Lynx, who was afraid, sat leaning against the ladder of the underground house, and never said a word. All the men in turn handed their bows and arrows to the lad; but as he tried each of them, he threw them away. Coyote came with a finely-made bow and arrows ornamented with colored feathers; but they did not suit, and were thrown away like the rest. At last Lynx, who had been holding back, came forward and handed the boy a roughly-made bow and arrows made of fir-branches. On taking hold of them, the lad was highly pleased, and fired many arrows. Thus Lynx was known to be the boy's father.

Raven, Coyote, and some of the other men, were chagrined because they had not been able to prove themselves the father of the boy, and, as the people were dispersing, they beat Lynx, who was sitting at the bottom of the ladder. Raven kicked him in the face, and jumped on his head as he went up the ladder, thus disfiguring him, and causing Lynx's face to assume the shape it has at the present day.

Elk and all the people were displeased because Lynx was the father of the boy, therefore they deserted the woman and the boy. When they had all gone, the woman bound up Lynx's wounds, and he became her husband.

When Lynx became well again, he went out hunting, and gathered all the game together on one hill. Puma, Wolf, and all the best hunters of the people, could find no game, and a famine began to reign. Raven, who was nearly famished, returned to the village, and found the boy outside playing with a ring made out of deer-fat. He snatched up the ring and devoured it. The boy cried because of the loss of his ring; and his mother, running outside, caught Raven by the throat, and choked him so hard that his entrails began to project from his anus. Then she let him go, and told him to lick his

protruding guts. When he had done this, she invited him inside, and gave him meat to eat.

He returned to the people's camp, and told them that Lynx's house was full of meat and fat: therefore all the famished people returned to the village, and were feasted by Lynx. He gave most meat and fat to those people who had formerly treated him kindly; but to Raven, Coyote, and others he gave very little.

II. — TRANSFORMER TALES

10. Nspatce'tceit,¹ or The Four Black Bears; also called The Qwa'qtqwal Brothers.²

(*Upper and Lower Uta'mgt.*)

A man³ who was a hunter lived in the mountains in the neighborhood of Beta'ni. He had two wives, who were Grisly Bear and Black Bear; and each of his wives had four children. He paid most attention to the Black Bear wife; so the other became jealous, and made up her mind to get rid of her rival. One day she said to her husband, "I am going to dig roots. Come along with me, so I may not feel lonely! You can do shooting at the same time." He accompanied her, and hunted near by where she was digging. Towards sunset he returned to where she was. She said to him, "The sun is about setting.⁴ It will soon be time for us to go home, but there is no hurry. Come here and lay your head on my lap. I will louse you." He did as requested. After picking over his head a little while and pretending to find many lice, the Grisly Bear wife said, "What a quantity you have! It is a wonder the wife you love so much does not louse you." Then she bit him in the neck and killed him. She then cut off his genitalia, put them in her basket, and went home. Here she said to Black Bear, "Our husband went shooting and did not come back. I waited for him very long."

After dark she put her husband's genitalia in the ashes to roast. One of the young Black Bears saw it when she was raking the coals, and shouted, "She is baking my father's genitalia!" but the Grisly Bear made fun of the child, and peace was restored. After the meat was cooked, Grisly Bear arose from her bed and ate it. The next morning she said to Black Bear, "Let us go out and search for our husband." About sunset she called Black Bear, and said, "It is useless for us to search any longer. We better go home to our children. But we have plenty of time. Come here and lay your head on my lap. I will louse you." Black Bear did as requested; and Grisly Bear, pretending to find many lice, said, "What a quantity you have! It is

¹ Nspatce'tceit means "black bear cub" or "young black bear."

² Compare this story with the Upper Thompson stories in Traditions of the Thompson River Indians, "The Grisly and the Black Bears" p. 69; "Qwa'qtqwal" p. 42; "Coyote and the Flood" p. 20; "Cukatana, or Coyote's Dog" p. 30.

³ This man is said by some to have been the smaller red-headed woodpecker.

⁴ Many Thompson Indians will not work or play outside after the sun sets. They may meet with accident or harm (from ghosts).

a wonder the husband who loves you so much does not louse you." Then she bit her in the neck, killed her, and cut off her breasts.

On arriving home, she said to Black Bear's children, "It is strange your mother has not arrived. She must have gone a long way, searching for her husband." That night Grisly Bear baked the breasts; but one of Black Bear's children saw her, and shouted, "Oh, she is baking my mother's breasts!" but Grisly Bear made fun of the child, and said she was baking roots.

Then she told her four children privately that she had killed her husband and his wife, and that she also wanted to kill Black Bear's four children. "When I go away to dig roots in the morning," she told them, "say to Black Bear's children, 'Let us play at feasting!' Then set before them a basketful of *nga'ux*,¹ and induce them to eat heavily, so that they may lose their strength. Then say, 'Let us go and swim;' and when you get to the lake, suggest, 'Let us play at wrestling.' They will be full, and you can easily overcome them and drown them. Then take their bodies home, and stick the youngest one on a stick to roast, for I shall be hungry when I come home. Be sure to follow my instructions, and eat very little of the *nga'ux* yourselves."

In the morning the young Grisly Bears did as told. The eldest Black Bear, however, became suspicious, and warned his brothers. They ate very little of the food given to them by the Grisly Bears; but the latter could not restrain their appetites, and ate until hardly able to move. The Grisly Bears then said, "Let us go and swim!" so they all went down to the lake² and swam. They then suggested, "Let us play at wrestling." The Black Bears agreed, and the two youngest commenced first. Grisly Bear, being gluttoned, was soon put under the water by Black Bear and drowned. The other Grislies became afraid; but the eldest Black Bear pulled the body to the bank, and said, "Your brother is all right. He will revive very soon. Let us continue our play." The next two then had a contest, resulting in the death of Grisly Bear, as before; and then the others wrestled, with the same result. The Black Bears then took the bodies of the Grisly Bears to the house, stuck the youngest one on a stick to roast, and laid the others in the place where the Black Bears themselves generally lay, covering them over with rotten wood and ant-hills. They then went as fast as possible along the trail³ to the river.

The mother Grisly Bear came home after dark, and, being hungry, at once began to eat the small bear on the spit, and was thus engaged when

¹ *Nga'ux* consists of different kinds of food boiled together until thick. The commonest kind of *nga'ux* consists of bitter-root, service-berries and deer-fat boiled together (Upper Thompson).

² Some say probably Beta'ni Lake.

³ Said to be the trail from the Beta'ni Valley to the mouth of the Thompson River, — that generally used by the Lytton Indians at the present day.

Meadow-Lark cried out from the top of the smoke-hole, "You are eating your own child!" She then looked, and recognized it by the claws. She flew into a rage, ran to where the Black Bears slept, to kill them, but found there her own children dead. She then started on the trail of the Black Bears, so as to overtake them before they reached the river; but the common Marmot¹ who lived in a house near the trail, detained her by inviting her to eat and by talking to her. He did this so that the young Black Bears should have more time. He asked her why she was in such a hurry; and, as she did not like to confess her errand, she answered that she was in no hurry, and stopped with him for a while. When she got out of his sight, she redoubled her speed, and overtook the young Black Bears a little distance from the river. They saw her coming, and ran up a tree. The Grisly Bear came to the foot of the tree, and said to them, "Your father and mother have come back, and have sent me to bring you home. Come down at once, as I am anxious to return!" But the eldest Black Bear told her she lied, and advised the others not to go down. Then the Grisly Bear became angry, and said she would kill them, and began at once to bite the tree at the butt, in order to make it fall.² When the tree was nearly falling, the eldest Black Bear said, "We will drop the youngest one down to you. Open your mouth wide." Then, Grisly Bear leaned back and opened her mouth, and he threw down into her face dry rotten wood mixed with ants, choking and blinding her.

The four brothers forthwith descended, and ran for the river. On arriving at the crossing, they saw their grandfather, S'qônē'qa (an old man who made canoes), patching his canoe. He came across to fetch them, and landed them safely on the other side. They told him their story, and said, "Grisly Bear will be here in a little while." As expected, Grisly Bear came, and called on S'qônē'qa to take her over. He took her into his canoe, and told her to sit down on an unpatched hole, so as to keep the water from coming in. They took a long time to cross; and the small fishes, one after another, began to nibble at Grisly Bear through this hole, biting off small pieces of her buttocks. When she would jump up, the canoe would fill with water; so S'qônē'qa would tell her to sit down again, or they would drown. Then the larger fishes, one after another, bit her and tore off big pieces of her flesh; and at last the sturgeon came along and took the last bite, pulling out her entrails. The result was, that when she landed, she fell down dead.

Then the young Black Bear brothers, who were also called Qwa'tqwalt or Qwa'qtkwal,³ became endowed with magic, and travelled up the Thompson River. They carried their youngest brother on their backs; generally the one next in age to himself carried him.

¹ SEMETSA'tz, the common or red marmot, not the hoary or mountain marmot. These animals are not found in the Uts'mqt country, but are plentiful in the region of Nicola Valley and the adjoining countries.

² Adult grisly bears cannot climb trees.

³ Some say that thenceforth they were generally called Qwa'tqwalt; that is, after they became transformers.

They had not gone far when they saw a woman who had roasted a hare or rabbit (*skûqû'te*, *Lepus americanus*), and was calling out, "Who will eat of my roast." They took her roast from her, and transformed her.¹

Some distance above they saw another woman, who was crying out, "Who will copulate with me?" The eldest brother, after putting a leaf in his mouth, which he chewed, went to copulate with her. He saw many human bones all around where she sat. Every man who had connection with her had died, because her privates consisted of a rattlesnake.² He spat out the leaf he had chewed on her privates, and transformed her,³ saying, "Women shall not henceforth kill men when they have connection with them."

When they reached Mud-Slide, a place about four miles below Spences Bridge, they saw a Cannibal spearing fish.⁴ He was standing on the top of the cliff on the opposite side of the river. The youngest brother said, "I will play a trick on that fellow!" so he changed himself into a fish, and appeared in the water at the place where the Cannibal was standing. The latter speared him; but when he did so, the brother broke the line which connected the spear-head with the handle, and disappeared with the spear-head.

The cannibal was very much grieved at the loss of his spear-head, for it was made of copper; therefore he went home and lay down in a sulky fit. Presently the four brothers came along, and, after greeting the Cannibal's wife, showed her the spear-head. She recognized it, and told her husband, who was overjoyed at the thought of getting back his spear-head again. He ordered his wife to cook a meal for them. She did so, and, when ready, set before them a very small basket full of *nqa'ux*, giving them very large spoons of mountain-sheep-horn to sup with. They laughed, and thought to finish the food at one spoonful, but were surprised to find themselves satisfied and the food apparently undiminished. The Cannibal then sat down and finished it at one mouthful.

They then left; and above this place they crossed the river in a canoe made of horse-tail (*Lu'xen*), and camped on a small island underneath the mountain called Ca'nexanenemax.⁵ They lighted a fire, and an altercation ensued between them as to which of the four was greatest in magic.⁶ After some contests, the youngest proved himself the strongest of the four; so the others, in revenge for their defeat, threw their youngest brother's head-band into the fire when he was asleep. The fire did not harm it, however; and when he awoke in the morning, he became wroth with his brothers for the trick they

¹ It is supposed she was transformed into a stone, but it is not known for certain.

² There are no rattlesnakes in the Uta'mqt country, but they are plentiful in the Upper Thompson country. See Shuswap p. 650.

³ See Thompson Indians p. 42.

⁴ A rocky mountain, 5,500 feet high, on the north side of the river (above sea-level), one mile below Spences Bridge.

⁵ See Thompson Indians p. 43.

had served him. So he caused a flood; and as the water of the river rose rapidly, his brothers became afraid, and sought refuge on the high mountain near by. As the waters gained on them, they made the mountain four times¹ higher; but still the waters rose, and eventually reached the top, so that they were in danger of drowning. Then they called on their brother to have mercy on them; and he stopped the flood, which gradually receded until the waters reached their normal level again.

Now they continued their journey; and when they had arrived some distance above Spences Bridge, they saw an underground lodge and entered it. They found it occupied by Coyote, who was just in the act of cutting open his wife's belly to deliver her of her child.² They stopped him, and asked him why he thus treated his wife. He said, "How can I do otherwise? If I do not take the child from the woman, it will die as well as its mother. I have always done thus." He had been doing this to his wives when pregnant from time immemorial, thereby killing them, but rearing their daughters, which he afterwards married, and treated in like manner when they became heavy with child. Thus he had had his daughters as wives for many generations. The Black Bears said, "We will show you how to do." One of them took a string, and, after wetting it, entered it through the woman's privates and attached it to the child. Then the brothers pulled, but the string broke. Next they took a strip of bird-cherry bark, and after softening it in water, attached it to the child. When they pulled, the child came forth in a natural manner. Then they said, "Women shall henceforth give birth to their children, and never require to have them taken out through their bellies."

Continuing their travels up the river, the brothers came to another underground house, which they entered. This house was also inhabited by Coyote,³ who happened to be away at the time, gathering fire-wood. The brothers sat down inside; but, as the weather was rather chilly, they presently wished to have a fire. They looked in vain for any fire-wood in the lodge, but at last discovered a piece of wood with a knot-hole in it, which was covered over with a lot of robes. They split it up and made a fire with it. This piece of wood was Coyote's wife.

Now Coyote reached the top of the ladder with a pack of fire-wood. When the brothers were aware of his approach, they hid themselves. Coyote called out, "Wife, I have arrived! Help me down with my pack of fire-wood!" Then changing his voice, he said, "Husband, I am very comfortable here in bed. I do not care to get up." Then he said in his natural voice, "Wife, do come and take down my pack of wood;" and again changing his

¹ Each time the water reached them, they made the mountain as high again, until thus they had made it four times higher.

² See Shuswap p. 652.

voice, he answered for his wife, saying, "I do not care to get up. Let your pack drop down." Now he let the wood drop down, and entered the lodge himself. Immediately he went up to the bed where the heap of robes were to have connection with his wife, but found the piece of wood gone. He searched throughout the house, but, failing to find it, he sat down and wept.

The brothers could not restrain themselves any longer, and laughed from their hiding-places. They said, "We will give you better wives than the one you had." Borrowing an adze, they went to a bluff of trees near by, and, cutting a short piece of alder (*kwié'lp*)¹ and a longer piece of cottonwood (*ōloltcé'tcélp*)² they fashioned them into the shape of women, and made them alive. Then they repaired to Coyote's house and said to him, "Your wives will be here presently." Before long the short woman, who was of alder, entered the house without speaking, and closely following her came the tall woman of cottonwood, who said, "Ala"³ as she reached the top of the ladder. The alder woman was of the Lower Fraser tribes,⁴ and the cottonwood woman of the Upper Thompson tribe, and they became Coyote's wives.⁵ The Black Bears then said, "Henceforth men shall have women for wives, and not knot-holes; and their offspring must marry one another, so the country may be peopled."

Continuing their journey, the brothers came to the Arrow country beyond Spences Bridge, and there the youngest one changed himself into a dog, with arrow-points for hair,⁶ and an arrow-head of great sharpness for a tongue; and the other brothers made bows and arrows with stone points. The youngest said, "Shortly we shall come to a people⁷ who will fight us," and he advised the others how to act.

Soon they arrived at a group of several large underground houses inhabited by many people. Here they were treated kindly, and much food was placed before them and their dog. At night the people made each of the brothers sleep in a different house, and caused many young women to play and sleep with them; so that they became tired out, and eventually fell into a very deep sleep. When they were sound asleep, the people took the brothers' arrows and changed the stone points, putting needles of the yellow pine (*s'a'tkélp*, *Pinus ponderosa*)⁸ in their places.

Next morning the brothers left the dog tied up near one of the houses,

¹ Common alder.

² Common cottonwood or aspen poplar.

³ The Upper Thompson Indians and Shuswap always said "Ala" when about to descend the ladder into an underground house. The Uti'mqt and Lillooet, generally went down without saying anything.

⁴ S'a'telinko Indians of the Lower Fraser, from Yale down to the coast.

⁵ Compare this part of the story with part of the Upper Thompson story "Coyote and the Flood," p. 20 and with the story of Qoaqlqat (Traditions of the Thompson River Indians, p. 44).

⁶ Compare this with the Upper Thompson story of "Coyote's Dog."

⁷ Some say they may have been Shuswap.

⁸ This does not grow in the Uti'mqt country.

and went out¹ walking over a prairie near the village. When they had passed over the prairie and were about to enter a forest, they were ambushed by a number of men concealed in the woods, and the elder brothers were shot. The other brother, finding his arrows useless, ran back towards the village, where the people were all gathered around and on the tops of the houses, watching the fight.

Now, the brother who was running was loved by a girl of the village, and he knew she loved him; so he cried out to her to let the dog loose. She turned the dog loose, and at once he ran around, through and over each house; and the people, who were standing thickly, were all killed. Then he attacked the warriors who were pursuing his brother, and killed them all. Every one who was bitten by the dog or stabbed with his tongue, and all those who were touched or cut by his hair, died. Then they revived their two elder brothers who had been killed, and together they journeyed to the upper world. While travelling² there among the stars, they saw a Grisly Bear, and gave chase to him; but the eldest brother became afraid as they neared the bear, and hung back,³ saying, "I wish to defecate." Then they changed themselves into stars, saying, "We will be seen by all future generations, who will tell our story." Hence the one Grisly Bear, followed by the three Black Bear hunters and the dog, in the group of stars called the "Grisly Bear."⁴

11. Child-of-Hog-Fennel (Kokwe'lahä'it).⁵

(Lower Uta'mqt.)

There once lived a maiden in some place in the upper country⁶ who went out to dig hog-fennel roots (*Peucedanum macrocarpum* Nutt.).⁷ While digging, she took a fancy to a very large thick root, cohabited with it, and as a result became pregnant. Feeling ashamed of her condition, she left the people and erected a lodge some distance away, in which she lived. In due course she gave birth to a son, who, when he became old enough to use bow and arrows, asked his mother who his father was. He said, "I never see my father, and he never comes home." She told him that his father fell in the rocks many years ago and was killed. Then he said, "I will have

¹ Some say the people asked them to go and gather material to make baskets.

² Some say while hunting there.

³ Hence the reason assigned for one star being some distance behind the others.

⁴ This is the constellation of the Dipper.

⁵ Kokwe'lahä'it or Kokwe'laä'it has the same meaning as kokwe'las skü'zas; viz., "child or offspring of Kokwe'la." Compare this story with the Lillooet one of Tsu'ntia (Traditions of the Thompson River Indians, p. 95) and the Upper Thompson one (Ibid., p. 45).

⁶ Some place in the country above that of the Uta'mqt, to the east or north.

⁷ This root is used as food by all the southern interior tribes of British Columbia.

revenge on the rocks for killing my father." So he went to the precipice and asked it why it slew his father; but the precipice answered, "Your mother has told you a lie. I never saw your father." He returned home and told his mother what the cliff had said: so she told him that his father fell from a tree many years ago and was killed. He said, "I will have revenge on the trees." So he took his bow and arrows and went to interrogate the tree; but the latter answered, "I know nothing of your father. Your mother must have told you a lie." Returning, he told his mother what the tree had said. Then she told him that his father had been drowned in the river. He said, "Then I will have revenge on the water." Taking his bow and arrows, he went to kill the water for murdering his father; but the water said to him, "Those whom I kill I know, but your father I never saw. Your mother has told you a lie." Returning home, he told his mother what the water had said, and was very angry at her for telling him lies, but she was ashamed to tell him the truth.

He left his mother and travelled over the country. Wherever he went, the hog-fennel plants shook their leaves with gladness; and when he trod near them, they embraced his legs. As he was jumping over a stream, Bull-head Catfish (tsena'tz) saw him, and cried out, "Nkokwe'lahä'it!" He turned back three times to look for the person who had called him names. On searching the fourth time, he found him, and was going to kill him, but, changing his mind, he transformed him into the bull-head catfish and threw him into the water, saying, "You shall be the catfish, and shall never again call people names."

Now he thought he knew who his father was, and, returning to his mother, he asked her if the hog-fennel root was his father. She acknowledged having had intercourse with the hog-fennel root, and told him that it was his father. Then he killed her,¹ and said, "Henceforth women shall not have intercourse or be made pregnant by roots."

Now, Child-of-Hog-Fennel travelled over the country again, and did many wonderful things. He travelled as far down as the upper borders of the Utā'mqt country, whence he turned back. At last he came to a large river, where very many people lived. He staid with these people four nights, and each morning on awaking found his belly wet. He told the people,² who assembled all the women, and asked which of them had slept with the stranger. They all denied having had any intercourse with him. It was noticed that Frog was absent. Presently she came in, and they asked her the same question. She answered, "Yes, I visited him, and I wish to marry him." The people said, "No, we cannot allow you to become the wife of so great a man. He must have a better and a prettier wife than you." Then all the

¹ Some add that he transformed her into a stone.

² Some say he told the chief.

people crossed the river, deserting Frog. They gave the finest young woman of all the people to be the wife of Child-of-Hog-Fennel. Next night, when Child-of-Hog-Fennel was sleeping with his bride, Frog gathered herself up,¹ and, jumping across the river at one bound, alighted on Child-of-Hog-Fennel's face. Frog stuck there,² and the people tried in vain to get her off, although they pulled and scraped very hard. Thus Child-of-Hog-Fennel, who had been a very handsome man, became disfigured for life.

Some time after this the people wished to make a moon, for hitherto there had been no moon, and they thought they would have a light at night somewhat similar to the sun. They asked Coyote to be the moon, and he consented. The first night he arose in the evening; and as he passed overhead, each time that he saw a married couple having sexual intercourse, he cried out, "Ha! you are in the act of having sexual intercourse!" ("Ua'xep lip kätix!") The people were displeased at his thus taking notice of their actions, and said, "He will always insult us thus." Therefore they deposed him, and asked Child-of-Hog-Fennel to take his place. He assented to their proposal and became the moon. He conducted himself properly and did his work well, therefore the people agreed that he should always be the moon; and thus he continues to be at the present day. The frog may still be seen as dark spots on his face.³

12. The Transformer.⁴

(*Lower Uta'mqt.*)

A man came up the Fraser River from the lower part of the S'a'tcinko country. He was known as a transformer, and visited all parts of the valley where people resided. Those people who were bad, and did not pray, he changed into stones, birds, and animals. When the people heard that he was coming, they began to pray diligently, and gathered together for the purpose of holding religious dances. They addressed the Transformer himself in their prayers and dances.

One man who was engaged making a canoe would not pray. He said, "I have no time to pray, I am too busy;" so he kept on working at his canoe. He was busily engaged at his work one day when the Transformer appeared to him, but the canoe-maker did not know who he was. The former said, "My friend, I see you are busy. Where are the rest of the people?" The canoe-maker answered, "Oh, they are all over there, praying. They expect a man from below of whom they are afraid. I don't believe

¹ Gathered herself together or drew herself up for a spring.

² They say that Frog flattened out on his face like a large spot of grease.

³ See Thompson Indians, p. 91.

⁴ I could not learn any proper name for this man. He was simply called Kéx-xo'iém ("he who transforms").

such things myself, and have got no time to pray, because I want to finish my canoe." The Transformer said, "You have got a nice adze. Let me see it!" So the canoe-maker handed it to him. Then he pushed it against the man's nose, and at once he was changed into a woodpecker, and flew up into a tree, which he began to strike with his beak, as he had previously done to the canoe with his adze.

He passed by the people he saw praying, and proceeded to the next band up the river. Here he came upon a man who was engaged in grinding to a point a stone about six inches in length, probably a stone knife or dagger. He asked the man what he was doing; and the latter, not knowing him, answered, "I am making a weapon to kill Transformer with when he appears." Transformer said, "It looks very nice. Let me see it!" After looking at it, he said, "You ought to have this on your head." At the same time he pushed it against one side of the man's head, and the man became transformed into a deer with antlers. Then he drove him away, and said to him, "You shall never again make weapons to kill any person with."

The Transformer continued on his way, and, reaching a point about one mile west of Yale, he saw a man with a dog chasing an elk on the south side of the river. The elk took to the stream, and had almost crossed to the northern bank when he transformed all three into stones, which may be seen to this day. The place where this happened is called *Ntêtlixa'tkoûs stexa'ts* ("where the elk stands in the water"). When he arrived near the borders of the *Utā'mqt* country, at the canyon known as *Tsaxali's*, he saw people on the opposite bank of the river who were catching salmon with their hands. In places where the rocks were high, they suspended boys by holding their feet. When the boys caught a fish with their hands, they pulled the boys and fish up together. They did not seem to be able to catch many in this manner. The Transformer was sorry for these people, and said to himself, "They have no fishing-utensils, I will try to help them." So he sat down and began to think. There was a rock in front of him, and he scratched it with his finger-nails. With each scratch a thought came into the heads of the people, and they gained knowledge. After the first scratch, they said to one another, "Let us make twine!" After the next, they said, "Let us make nets!" and so on with each scratch until they had obtained the whole knowledge of catching and curing salmon as the Indians do at the present day. After the people had learned everything, and had begun to catch fish in the proper way, he showed them all the best places for the purpose; and the Indians have always used these fishing-places or stations since that time.

When the Transformer arrived near a place a few miles above Yale, called *É'am*,¹ he met a man of large stature, whose feet sank in the rocks

¹ Said to be three miles and a half above Yale.

as he walked. He changed him into a stone, which may be seen a little east of that place. This man's foot-prints, and also the scratches in the rock which the Transformer made when teaching the people how to fish, may be seen at the present day.

Some distance farther up the river, at a place called Huxtsi'xama, he saw a woman who was in the act of giving birth to a child. He turned her and her child into stone.

When he reached a place about half a mile below Spuzzum, called Zôlpí'px ("little leha'l"), he saw some people playing leha'l. One man, who had gambled away his dog, was in the act of holding his gambling-bone behind his back, and had his face turned towards his two wives, who were sitting near by, when the Transformer turned them all into stone.

At Spuzzum he met Good-Man or Great-Chief,¹ who was on his way down the river. He it was who created people or who made them good. It is not known what became of either of them after they met; but it is supposed that the Chief went back to the interior, while the Transformer went back to the mouth of Fraser River.

13. The Great Chief.

(*Lower Uta'mgt.*)

A great man or chief came from above.² He was endowed with great powers of magic, and travelled through the country putting everything right. At each place he came to he divided the people, separating the good from the bad. The former he scattered over the country, locating certain families in certain places; and the Indians are descended from these people. He located the people as he went along. The bad people he found in the country he killed or transformed into animals and rocks.

There were some people who lived near Fort Yale, at a place called Xa'it. They had four or more large seats or blocks shaped like trunks, on which they used to sit. He turned these into stones, which may be seen there at the present day. There was also at this place a man of very large stature, whom he transformed into stone, and he may be seen at the present day lying on his back. If it is hot weather, the people repair to these stones and rub them, and immediately the weather turns cloudy; and if the weather is rainy, they do the same thing, and it at once turns sunny.

¹ Probably the same personage as Old-Man or Great-Chief of the Upper Thompsons.

² They have no tradition as to what became of this man, nor exactly whence he came, except that it was from the Upper Thompson country or some way above. Some say they think he was an old man; others, that he may have been God, the God of the whites.

III. — OTHER ORIGIN MYTHS.

14. The Mosquito and the Thunder.

(*Lower Uta'mqt.*)

Their version of the story is exactly the same as Tale 11, "Traditions of the Thompson River Indians," p. 56.

15. The Moon and his Younger Sister.

(*Lower Uta'mqt.*)

Their version of this story is exactly the same as Tale 36, "Traditions of the Thompson River Indians," p. 91, the only difference being that the sister is the Frog, and not the Hare.

16. The People who never slept.

(*Lower Uta'mqt.*)

At one time the people who inhabited some underground lodges near Spuzzum never slept. They thought that sleep was death; and when a person fell asleep, thinking he was dead, they at once took him outside and buried him. At last a woman¹ from another place married one of these people, and, seeing what they did with their sleeping friends, she said to them, "Why do you thus kill your friends? If you leave them until daylight, they will come to life again. They are only asleep." This was tried, and, being proved to be true, the people hencefort slept at night.

17. Beaver and Eagle; or, The Origin of Fire.²

(*Upper and Lower Uta'mqt.*)

In the beginning the people were without fire, and had to depend altogether on the sun for cooking their food. At that time the sun was very much hotter than it is now, and people were able to cook their food by holding it up to the sun, or by spreading it under the sun's rays.³ This,

¹ Some say she belonged to the upper course of Thompson River.

² Compare No. 57 of this volume. Upper Thompson River.

³ This belief is also entertained by the Upper Thompson Indians, although not mentioned in any of their myths. The Nkamet'ne'mux say that long ago, when the sun was very hot, food was cooked by being hung in the sun, spread under its rays, and held up in front of it. It is also said that they sent messages to the sun, and prayed to it when they wished food cooked. This, of course, was before the knowledge of fire was obtained.

however, was not so good as fire; and Beaver and Eagle determined they would find out if there was any fire in the world, and obtain it, if possible, for the people. They trained themselves in the mountains until they became full of "mystery," and through their magic were able to look over all the world, even to its edges. They discovered that there was fire in a lodge at Lytton, so they laid their plans accordingly. They left their home at the mouth of the Fraser,¹ and journeyed up that river until they arrived at Lytton.

[The rest of this story is the same² as in Tale 12, "Traditions of the Thompson River Indians," p. 56.]

18. Beaver and the Frogs (A Flood Myth).

(*Lower Uta'mgt.*)

Not very far from Beaver's house were situated, close together, three other underground houses.³ These were inhabited by three women — Bush-Tailed Rat, the common Mouse, and Frog — and their children. Beaver wished to marry Frog's daughter,⁴ and visited her house one day to make arrangements with her mother; but the latter rejected him, and called him by many nasty names, such as "short-belly," "broad-posterior," etc. Beaver went home feeling very angry, and prepared to take vengeance on Frog. He said to Rat and Mouse, "Leave your houses and move back into the mountains, for I intend to have revenge on Frog." Some time after they had gone, he went outside and sang and danced. Then it commenced to rain, and the creeks and rivers rose so, that all the country was flooded. Frog and her family were washed out of their house, and carried away by the stream. As she drifted past where Beaver was singing, she implored him for help, and asked him to bring a canoe to her; but he answered, "Go inside your own privates, and use them for a canoe." The Frogs were scattered over the whole earth; and when the flood receded, they were left here and there in all the lakes throughout the mountains. This is the reason that we find frogs in all the lakes and streams at the present day, even on high mountains.

19. The Bad Boy; or, The Sun and the Lad.

(*Lower Uta'mgt.*)

Once there was a boy who was noted for his bad temper. He was so disobedient and evil-tempered, that the people could do nothing with him;

¹ Some say the sea coast near the mouth of the Fraser.

² The Beaver was killed by being speared with a beaver-spear.

³ On the north side of Spuzzum Creek, but nearer the Fraser River than Beaver's house. There are a number of sites of very old underground houses at this place.

⁴ Some say he wished to marry the Frog herself, and that the three women were widows.

therefore they proposed to desert him. While he was away in a patch of bushes playing, the people packed up their goods and left. Upon his return, the boy found the houses all deserted, and began to search for the people. He heard whistling in the woods all around, and, thinking the people were hiding, and playing some joke on him, he hurried from one place to another (whereever he heard a whistle) until he became completely wearied. For the purpose of misleading the boy, in case he might overtake them, the people, before leaving, had spat on the ground, broke wind, urinated, and defecated on the ground in different places all around; and their spittle, wind, urine, and excrement had whistled until dry, thus misleading the boy.

[The rest of the story is exactly the same as Tale 7, "Traditions of the Thompson River Indians," p. 51, except the following additional.¹]

The four blankets were of rat-skins, mouse-skins, bluejay-skins, and magpie-skins respectively.

When the lad gave Sun his blankets, he made him promise to be cooler. Before that, Sun was very hot.

20. The War of the Fishes.²

(*Upper and Lower Uta'mqt.*)

Formerly the Indians lived at Lytton, the Animals in the Nicola country, and the Fishes in the Uta'mqt and S'a'teinko countries.³

A number of Salmon went up in a canoe to visit the people of Lytton. When they were returning, Humpback-Salmon stole a girl from that place. Next year the Fishes said, "Let us conduct her⁴ to Lytton;" so they all accompanied the bride and her husband on their visit to her relatives. Meanwhile the Animals had heard of the arrival of the Fishes at Lytton, so Marten, Fisher, Wolverine, Lynx, Fox, and many others, went there with the intention of stealing Salmon's wife. The Fishes tarried a long time at Lytton, and the woman gave birth to a son there.

One night the Fishes were playing lehal with the Lytton people; and some of the Animals, starting a very large fire, made the lodge so hot, that the women had to go outside to cool themselves. Humpback-Salmon said, "Do not make the place so hot, your sisters are sweating;" but the animals paid no attention to what he said, and put on more wood. When Salmon's wife went outside, she was seized by some of the animals who were lying in wait, and carried off by them to the Nicola country. When the Fishes

¹ Among the Nkaintci'ngmox the boy has the name Sih'ya.

² Compare this story with Tale 26, Traditions of the Thompson River Indians, p. 77.

³ Along the Lower Fraser River, — all the country below Lytton.

⁴ Okahil'its a conducting ceremony. The bride or bridegroom is escorted on a return visit to their parents.

discovered that the woman had been stolen, they returned home, leaving her child at Lytton.

Now, the Fishes desired to recover the woman, therefore the next year they all went on a war-expedition against the Animals, most of whom lived in the neighborhood of Nicola Lake. When they reached that place, they gave battle to the Animals, but were speedily vanquished and put to flight. Many of them were killed on the spot, and others were overtaken and slain before they could get out of the Nicola Valley. Their bodies were all thrown into the lakes and streams of that country. This is said to be the reason why most kinds of fishes are found in the streams and lakes in Nicola at the present day. The animals continued the pursuit of their enemies, and overtook the Sockeye or Red Salmon at the mouth of the Nicola River, where they slew him, and threw his body into the Thompson River. This, they say, is why the red salmon runs up the Thompson River, but seldom or never up the Nicola. They continued the pursuit as far as the mouth of the Thompson at Lytton, where they overtook and killed Sturgeon, and threw his body into the Fraser River. This, they say, accounts for the sturgeon frequenting the Fraser River, and not the Thompson. Dog-Salmon alone, of all the Fishes, escaped, and he has ever since been afraid to leave the lower country.¹ This is said to be the reason why the dog-salmon does not ascend the Fraser River above the canyon. Most of them do not even ascend so far as the canyon, but run in the river below Hope and Yale. It is said it is afraid to venture back again to the upper country from whence it was chased.

When Humpback-Salmon's son grew to be a man, he left Lytton and went on a visit to his relatives in the Fish country. Here he learned the full story of the slaughter of his father and the other Fishes, so he determined to have revenge and to rescue his mother. Returning to Lytton, he proceeded to the Nicola country, where he found his mother at Nicola Lake. Some of the Animals treated him kindly enough; but others, especially Badger, talked very rudely to him, and told him if he did not leave, they would kill him. He got angry at this treatment, and one day fought with the Animals, killing Badger, Grisly Bear, and many others. He took his mother back to Lytton, where they afterwards lived.

¹ Some say the S'a'telinko country, others the Uti'mqt country.

IV. — ANIMAL TALES.

21. Swamp-Robin.¹

(*Lower Uta'mgt.*)

A number of people lived with Thunder in the upper world, or sky land, one of whom was Swamp-Robin (S'xoyi'k). One day she said, "I wish to see the face of my step-mother, Thunder. Why don't I see it? Why does she withhold² her face from me?" Next day she brought fire-wood for her elder brother.³ It was branches of cedar she brought; and when she put them on the fire and they burned, sparks flew around. One of the sparks alighted on Thunder, who turned her face round towards Swamp-Robin, and immediately lightning flashed. When she saw Thunder's face and her large aquiline nose, she fainted. Then Thunder said, "Drop my step-daughter down!" So the people dropped her down on the earth; and Thunder said to her, "You shall be Swamp-Robin. Whenever you are thirsty, cry loudly,⁴ and I will send you rain to quench your thirst; and if anyone mocks you, I will thunder and lighten."

Swamp-Robin wandered around, and one day met Raven, who asked her where she came from. She answered, "I came from above. I am of Thunder's family." Raven laughed at her, and said, "You came from above! How could a thing like you come from above?" and made fun of her. Swamp-Robin was sorrowful and wept because Raven did not believe her, but only mocked her. Then it thundered and lightened, and Raven was afraid and believed what Swamp-Robin said.

22. Skunk.⁵

(*Lower Uta'mgt.*)

Skunk pretended to be sorrowful, and wept. He said to his wife, "I am sorrowful. Cook much *ngá'ux*, roots, and fish, that my guests may have plenty to eat." Then he asked all the people to come and see him, and all his younger brothers the animals repaired to his house. Grisly Bear, Fisher, Marten, Wolf, Wolverine, all went. When they had all assembled, he

¹ S'xoyi'k is a bird called by some people the Swamp-Robin.

² Some say Thunder always hid her face from the people.

³ Some say that perhaps Rainbow was her elder brother.

⁴ This, they say, is the reason why, if the Swamp-Robin calls loudly in hot weather, it will rain before very long.

⁵ Compare with the Skunk stories in *Traditions of the Thompson River Indians*, pp. 58—60.

addressed them thus: "I think of our dead parents, who were slaughtered by our enemies, and my heart is sorrowful. I think of our parents' slaughter as yet unavenged, and my heart is sorrowful. I propose that we go to war to Sisé'tama,¹ and that we avenge ourselves on the Sisé'tamuḡ² for the slaughter of our parents."

The animals agreed to Skunk's proposal, and forthwith they all started on the war-path. Skunk acted as their war-chief and guide. After travelling many days, they arrived at the edge of some steep hills looking down on a valley which was filled with smoke. Skunk said, "We are now looking down on the country of our enemies. The smoke we see is from their fires, for there are many lodges. It will not be wise for us to attack them at once. If you stay here, I will go and reconnoiter." Leaving them, he descended into the valley, and was soon lost sight of in the smoke. He repaired to the bank of the river which flowed through the valley, and there he picked up many dead dog-salmon.³ He cut off their heads, and placed them in a row. Then he opened their mouths and commanded them to bark like dogs. When he had gone a little distance away, they all barked like dogs. Then Grisly Bear said to the other animals, "The enemy's dogs have detected our brother," and on Skunk's arrival asked him if he had been detected. He answered, "No! but there are many people, and it would be useless for us to attack them until daybreak."

Now, there was a large pit⁴ there which had been used for trapping, and Skunk proposed that all the animals should hide in it until daybreak. He said, "You may all sleep; for I shall watch and wake you before daybreak." So all the animals went into the pit to sleep, — the large animals in the bottom, and the smaller ones on the top, — so the pit was quite full. Just before daylight, seeing that all the animals were asleep, Skunk excreted his obnoxious fluid over them, thus killing them for the time being. Then, leaving them for dead, he went home.

When near the village, he defecated, and turned his excrement into a boy, to whom he said, "Tēta'muk."⁵ The boy answered, "Popó'kin, tik splantkin."⁶ Skunk, being annoyed at this answer, said, "Ē'ē! tu'ta teta',

¹ Said to be the name of a country the location of which was unknown, but was supposed by some to be the S'a'tcinko country (Lower Fraser River).

² The name of their enemies, the people that inhabited the Sisé'tama country. A tribal division of the Shaswap are called Sié'tamuḡ. Their habitat is on the west side of the Fraser River, near the mouth of the Chilcotin River.

³ Dog-salmon are confined to the lower part of the Fraser River, below Spuzzum, in the S'a'tcinko country.

⁴ Pits were used for trapping deer and other animals by the S'a'tcinko, Lower Lillooet, and perhaps other tribes. Some, in telling this story, say that it was not a pit that the animals hid in, but simply a hollow in the ground.

⁵ This word is like a child's form of speech. Children, when learning to talk, generally use *t* for *st*. The proper word would be *sto'muk*, which means "Wart art thou?"

⁶ This is also a child's way of talking. It means "I am fart, I am skunk."

*sesá'utkin tik sisé'tamuxkin;*¹ but the boy answered, "I am the excrement of Skunk." After drilling him for a while, Skunk managed to get the boy to answer his question, saying, "I am a *Sisé'tamux* slave."

Continuing his journey with the boy, they reached the village. The people wondered at Skunk returning without his brothers, and gathered around him to hear the news. When the people had all assembled, Skunk addressed them, saying, "I alone survive of our numerous war-party. We attacked the *Sisé'tamux*, and had a fierce fight. My brothers the animals were all slain, and I alone was able to escape. As I fled, I saw this boy who got separated from his people in the fight, and I made a slave of him."

Then he called his brother's wives together to give them more particular information regarding the fight. He said, "Your husbands are all dead, therefore you become my wives, and I become your husband." Then he asked each one of the women to come forward, and he would point out the parts of the body where her husband was wounded. He placed his finger on her brow, and said, "Your husband was hit here;" then on her nose, saying, "He was hit here;" then on her mouth, chin, throat, and each part of her body, until he placed his finger on her privates, saying, "He was hit here. Oh! my finger went in." Then the woman, feeling ashamed, went over to his part of the house. He did this with all the animals' wives, and they thus became his wives. Some of the people, however, were suspicious of Skunk, so they asked the boy what he was. He answered, "*Spopo'kin*." They said, "What do you say!" Then the boy said, "*Sisé'tamuxkin*." This made the people still more suspicious; and some of them said, "Skunk lies. He has disposed of his friends in some manner, and this boy he has made out of something."

Skunk was well pleased now, for he had many wives; but his joys did not last long, for a few days afterwards all the warriors² appeared, descending the hillside in Indian file. The people saw them coming, and sent out some young men to find out who they were. The warriors asked if Skunk had returned; and the young men said, "Yes! He said you were killed, and he has taken all your wives to himself." When Skunk heard that the warriors had returned, he told the wives to go back to their respective husbands' houses; but many of them would not go. Some said, "You have shamed us, we cannot go back;" and others said, "Why should we go back when our husbands are dead?"

The warriors were very wroth at Skunk, and attacked his house. They killed all the women inside, and also Skunk's boy. When they struck the latter, he turned into excrement. Skunk himself was sorely wounded, and

¹ This is also rather a child's way of talking. *Tu'ta* ought to be *tu'ta*. Children use *t* for *tu*. The sentence means (*ʔʔ*, interjection showing displeasure), "Say thus, I am a slave, I am a *Sisé'tamux*."

² The animals had all revived after Skunk's smell had died away.

stabbed in many parts of the body. He cried out, "You may as well dispose of me now, and kill me outright. Put me in a *slug*¹ and throw me into the river." They did with him as directed; and when they threw him into the river, they transformed him and cursed him, saying, "Henceforth you shall only be the animal the skunk, and you shall never again be able to betray your friends or to steal their wives. You shall be shunned by all men and animals because of your odor." Skunk floated down the river in the basket, and got ashore in the S'a'tcinko country, where he remained. Therefore skunks are very plentiful in that country at the present day.

23. Fisher's Wife; or Marten and Fisher.²

(*Lower Uta'mgt.*)

A wealthy woman lived in a certain part of the country, and had Crow as a slave. No other people lived near by, and at that time men were very scarce in the land. Crow was desirous of marrying his mistress; but, being afraid to make proposals to her, he thought of a scheme which he hoped would delude her and bring about the desired result. He began to stay away from home some nights, until it became a frequent occurrence and his mistress thought nothing of it. He had in the mean time made a canoe and placed limbs of trees in it, which he shaped to look like people, and also made a large blanket of long white moss.

One dark night, after painting himself to look different from usual and donning his blanket, he embarked in his dug-out canoe and paddled for the woman's house. Having reached there, he entered, and pretended he was a wealthy stranger who had come to ask her in marriage. She consented, and at his request took off all her clothes. He gave her his moss blanket to put on, and conducted her to the canoe. He said, "These are my slaves in the canoe, and they will paddle us to my house, where you will be very happy." When they had embarked, he pushed the canoe from shore, and told the pretended people (or limbs) to paddle out to his house. Then he lay down with his former mistress and had repeated connection with her throughout the night, while the canoe kept drifting down the stream. He was afraid the woman would discover the deception as soon as it became daylight: so, just about break of day, he opened her legs, pretending he wished to have connection with her again, and defecated in between. After he had done this, he flew up on the branch of a tree near the river's edge. Then the woman knew the deception which had been practised on her, and cursed him, saying, "You shall henceforth be a crow, and shall never again be able to deceive women."

¹ A large oblong or square shaped basket with lid.

² See Shuswap, p. 673.

Crow had taken the paddle with him when he flew away, so she drifted helplessly downstream. She asked feathers of the birds as they flew overhead, and they let them drop down into the canoe; but none of them were stiff enough to paddle with. At last a flock of ducks flew overhead, and she asked them to help her. They let a feather drop, and she was able to paddle ashore with it. She was now a long distance from home, and without food or clothing. Seeing a hole in the ground, she gathered some moss, and, putting it in the bottom of the hole, sat down on it. Thus she had shelter and concealment. She had not been there long when she saw a deer feeding near by. So she made a snare out of green willow switches, which she twisted to make them pliable and strong, and, setting the snare in the deer's trail, she soon captured it. She split a stone in two, and used the pieces as knives to cut up and skin the deer with. Having thus obtained plenty of food, she now set to work and made more snares of withes and of deer-hide, and caught many deer. She tanned their skins, and made herself plenty of clothing; she also made kettles and other vessels of bark, and constructed an underground house, in which she took up her abode.

Now, unknown to her there was another underground house at no great distance, which was inhabited by two brothers, — Fisher and Marten.¹ The former went hunting one day, and on departing told his brother, who generally staid at home and did the house-work, if he saw any pretty bird or animal approach the house, not to shoot at it. After he had gone, a Woodpecker² entered the house. When Marten saw it, he said to himself, "Its scalp would make a fine ornament for my brother's quiver." So he began shooting arrows at it, but he could not hit it; and the bird went hopping away up the ladder and outside. He followed, shooting at it, and was surprised that, although he shot at it so often, yet he could not hit it. It took him away some distance, and then, as he fired the last arrow, it disappeared near the ladder of an underground house. He was astonished to see an underground house at this place; but, as his arrow had struck the ladder, he went up to pull it out. As he was doing this, the woman said from inside, "Come down and see me!" So he went inside. She handed to him, across the fire, a mat with some fat in it, saying, "Here is something to eat! Take a good hold of it in case it falls into the fire." As he took a firm grip of the mat, she jerked it back, and drew him into the fire, where he was severely burned. She carried him outside and left him there. He crawled to the water, and, after washing himself, managed to reach home. When his brother came back, he said, "You see how you have fared through disobeying me. What shall I put on your burns?" He answered, "Put on my marten-skin quiver."

¹ X-o'ixa is applied in this story as a personal name for Marten; x-ŋ-xōm is the ordinary name for a marten.

² Timilē'psim is a variety of woodpecker with bright plumage.

Fisher cut up the quiver and glued it on to Marten; but it was not quite sufficient to cover all his body — a piece was left uncovered at his throat where the white spot of the marten is at the present day. This is said to be the reason why the marten has a white spot on its throat at the present day. If the skin of the quiver had been large enough to cover Marten, martens would now have no white spots on their throats.

Next day they waited until Woodpecker should arrive again. As soon as he appeared, they shot arrows at him, but were unable to hit him. They kept shooting at him without success until he reached the entrance of the underground house, where an arrow from Fisher killed it; but when they went to pull out the arrow, they found they had only shot some excrement.

Now the woman invited them inside, and they entered. She offered them some fat to eat, and handed it in a mat to them across the fire, at the same time asking them to take a firm hold of it. Fisher took it, and, as the woman pulled back, he let go, so she fell on her back, with her legs up in the air. Then Fisher jumped on top of her, and had sexual intercourse with her; but Marten threw earth at her privates, and called her nasty names. She agreed to become Fisher's wife and to go to their house next day.

As Fisher was going hunting next morning, he told Marten, when his wife came, to treat her kindly, give her good meat to eat, and a nice soft skin for a robe, and another for an apron or kilt. Instead of doing this, however, he gave her sinew to eat, and a badly-dressed skin of his own to make her clothes out of. When Fisher came home, he changed these for well-dressed soft skins of his own manufacture. He made her comfortable, and they lived happily together; while Marten did all the heavy work, and fetched all the wood and water.

Fisher said to him, "My wife must on no account go to fetch water. When she wants water, you must fetch it for her." So Marten did as directed, and always fetched water; but he did not like his brother's wife much, and often mocked and made fun of her, and called her names when he whistled. One day he was whistling the words "red privates" in derision of the woman, when Fisher heard him, and asked him what he was saying. He answered, "I was just whistling, and saying that it was fine weather."

After some time the woman bore a son to Fisher, and the boy grew rapidly. One day Marten got lazy and would not fetch water, so the woman went for it herself. When she reached the watering-place, she put her child down beside the water-buckets, and, taking off her clothes, she went into the water to bathe. A large fish appeared swimming around, and then disappeared. It was the king or Tyhee salmon (*kwoi'a*), and he went ashore and changed himself into a man. Then he addressed her from the shore, saying, "I have wished to see you for a long time, and have now come for you to become my wife." She was struck with his handsome appearance, and consented to go with him.

When Fisher came home, his wife was not there; so he asked Marten where she was, and, receiving an evasive answer, he at once repaired to the watering-place, where he found the boy crying beside the buckets and clothes of his mother. He took the boy home, and told Marten that the salmon had taken the woman. Then Fisher changed the boy into a horse-fly,¹ and sent him to find out where his mother was.

The boy arrived at the country of the Fishes² down below, where there were many people and many canoes. In one place he saw four underground houses, and entered them one after another. In the last one he found his mother. The people in the house watched him as he buzzed around, and said, "That fly acts strangely." He passed by his mother's ear, and whispered to her that her husband would come for her; then he flew out of the house, and back to his father, who after the boy had told him all he had seen changed him into a boy again.

Then Fisher caught a fawn, and took it to the boy to play with; he also made miniature bow and arrows for him to shoot the fawn with. They went outside and watched the boy one day until evening playing at shooting the fawn until he got tired and fell asleep. Fisher said, "We will leave the boy. He is all right, and will not cry when he misses us." So they left food and water with him in the house, and, entering their canoe, they paddled away to the country of the Fishes. When they got near to the four houses, they hid their canoe in the bushes, and travelled on foot. They met the sisters of King-Salmon carrying loads of wild crab-apples³ (*kwoa'p*), and singing as they went along, the words of their song being "Our elder brother possesses the wife of Tcintu'pus."⁴ They stopped them, and questioned them regarding their brother's house, — in what part of it they slept and sat, how they acted when they entered, and what they usually did when at home. Having gained all the desired information from the sisters, they took hold of them by their noses, and, shaking them violently, their bones fell out. Then they put on the women's skins, and, taking the loads of crab-apples on their backs, they went down to the water's edge, where they found the women's canoe, in which they embarked. As they paddled along, they sang the same song that the sisters had been singing.

Before long they came to a beach where many canoes were hauled up, and, seeing Rat and Mouse near by, they told them who they were, and offered to pay them if they would make holes in all the people's canoes that night. They agreed to do this, and after dark the Rats and Mice made holes in the bottoms of all the canoes excepting the women's canoe that Marten and Fisher had been using.

¹ Some say into a bluebottle-fly.

² Some say in the S'a'tclinko country.

³ Wild crab-apples are plentiful in the S'a'tclinko country, and some also grow in the Lower Uti'mqt country.

⁴ Meaning doubtful, but supposed to be a personal name or a nickname for Fisher.

In the evening, Fisher and his brother walked up to King-Salmon's house with their loads of crab-apples. After depositing their burdens, they entered, and jumped from the foot of the ladder to the floor. In doing this, Marten fell short; and the people noticed it, and said, "It is strange our sister cannot jump to-night." They went up to the same corner in which the sisters had been wont to sleep. The people talked with them, and soon noticed that one of them (Marten) had a different voice from the woman he impersonated, while the other (Fisher) one's voice was exactly like that of the elder sister. It was partly dark inside the house, and no person noticed anything different about them excepting Raven, whose suspicions were aroused, and who detected a white spot on Marten's throat, and asked how it came to be there. They answered that it was caused by too much singing. Then he noticed that one of them had a very large nose, with no skin along the bridge, and that pitch had been rubbed over the place to hide it. He said, "How is it your nose is larger than formerly, and you have pitch daubed on it?" One of them answered, "My sister was picking apples, when a branch fell down and bruised and skinned her nose so that it swelled, and I rubbed pitch on it to make it heal."

Some time after dark they escorted the new wife of King-Salmon to the water to bathe herself, as this had been the duty of the sisters since their brother obtained his wife. They carried torches, and Raven watched them from a distance. They told the woman who they were, and asked her to play with King-Salmon, so that he might feel tired and sleep soundly. After washing themselves, they all returned to the house, and soon every one retired for the night. The woman played with King-Salmon a long time; and the people said, "It is very strange our brother's wife is so full of fun to-night, she was wont to be very quiet."

About midnight, when King-Salmon was sound asleep, Fisher rose up quietly, and, taking his knife, cut off Salmon's head. Then all three, stealthily leaving the house, hastened to the canoe, carrying Salmon's head along with them. At daybreak Raven discovered that King-Salmon had been murdered, and that the woman had fled. He awakened the people, and they all started in pursuit. When they reached the canoes, they found they had all been holed except one small one, which had escaped the notice of the Rats and Mice. In this the people embarked and gave chase, and soon began to overtake the fugitives, who, when they reached the place where they had hidden their own canoe, embarked in it, and broke up the women's canoe which they had been using. But still their pursuers gained on them, for Salmon's head made them heavy. When they saw they would soon be overtaken, they threw the head overboard, and soon began to leave their pursuers behind. When the latter reached the place where the head had been thrown into the water, they began to dive for it; but none of them could dive deep enough. At

last Loon dived and brought it up. They took it home and put it on the body of King-Salmon, who then became alive again.

Their canoe being light, the two brothers and the woman soon left the Fish country far behind. As they were paddling along, they saw a Wolf in the forest, near the water's edge, but he soon ran away out of sight. The woman was so fascinated by Wolf, that she said to the men, "Let me go ashore to pick crab-apples." They let her ashore, and she picked crab-apples, while they remained in the canoe. Soon she disappeared in the woods, and, after some time, they called for her, but received no answer. Then Fisher said to Marten, "Take the canoe home and look after my son. I will follow my wife, and bring her back." Then he went ashore, and followed the tracks of Wolf and the woman to Wolf's house.

On the following day he saw his wife alone gathering fire-wood, and talked with her. Next day he changed himself into a small boy, and his wife took him home on the top of her load of fire-wood and told the people she had found him in the woods, and she wished to rear him as her son. Every day the Wolves went hunting; and only their father, a very old man, was left at home. Fisher grew surprisingly fast, and soon was almost a man. The Wolves said, "We will soon make him hunt for us;" but he killed them all one night, and took his wife home to his own house.

24. Tapped-his-Legs (Tski'ê'laxatêm).¹

(Lower Uta'mqt.)

The people all lived in four underground houses.² They included Beaver and many others, among them Raven. It was winter-time, and although they all hunted, they had been unable to kill any game for a long time, and would have starved had it not been for Beaver, who provided food for them by spearing fish through a hole in the ice.

One day, while Beaver was fishing as usual, all the other men being away hunting, Raven appeared and strutted around in a boastful manner. He wore a necklace of fresh knee-bones of the deer strung on a string alternately with pieces of deer-fat. He went out on the ice where Beaver was spearing, and tapped his toes with his beak. Then, after using insulting language to him, and making fun of the people because they could not find any deer, he flew away.

When the hunters came home, Beaver told them of Raven's visit, and they made up their minds to stay at home and watch to see if he came the next day; and they put the small screech-owl (*sqa'quq*) on the top of a pole to watch. Towards evening Raven appeared, and acted in a similar way to

¹ Literally, "(he) tapped his legs (or feet)."

² Probably near Spuzzum.

what he had the day before. When he flew away, they all watched him to see in what direction he would disappear; but their eyes all watered; and only the small screech-owl, whose eyes did not water, was able to see where he alighted.

Next day they all started in the direction in which the small screech-owl had seen him disappear, and, when near the place, heard the sound of sticks breaking, and of people laughing and talking. On reconnoitring, they found it was Bluejay and Pinejay (or Butcher-Bird) gathering wood. They had long poles with hooked ends, with which they were breaking the dry branches off the large trees. They surrounded them, took them prisoners, and made them give all the information they possessed about the people with whom they lived. They said they were servants of these people, and did all the work, such as gathering fire-wood, carrying water, dressing skins, cooking, etc. After asking them particularly about how they acted when at home and when engaged in their various duties, they took them by their noses, and, shaking them, their bones fell out.

Then two of the people went inside of Bluejay's and Pinejay's skins. The man that went inside of Bluejay's skin had a larger nose than the latter, and the skin was not sufficient to cover it all: so he rubbed pitch over his nose to hide the place. The rest of the people hid close by, while the other two who were to impersonate Bluejay and Pinejay took their loads of wood on their backs and went towards the house.

Arriving there, they threw down their loads of wood, but, in doing so, one of them made a great noise. Raven said, "You were not wont to place your loads of wood down in that manner." Then they went to fetch water. When they came back, Raven said to the one who impersonated Bluejay, "You talk differently;" and the latter answered, "Yes, I have a cold and am hoarse." Then Raven said, "And you have pitch on your nose." — "Yes," he answered, "a stick which I was breaking fell down and skinned my nose, so I rubbed pitch on the wound."

These answers seemed to satisfy Raven; he sent them to pound a skin (with scrapers). While they were yet engaged at this, he told them to give him the tongs and basket, because he was going to boil meat. Afterwards he took the stones out of the basket with the tongs, and gave them to his servants to cool them in their hands before putting them away. They were not used to this, and, although the stones burned their hands, yet they kept a straight face.

When they had all eaten their meal of boiled deer-meat, Fisher said, "I think we better all go to sleep;" so Raven told them to go to bed. They went and lay down in the place where Bluejay and Pinejay had told them they usually slept.

The inhabitants of the house were Raven, Fisher, Marten, Wolverine,

and Lynx (besides formerly their two servants Bluejay and Pinejay). Their house was a long building made of logs and brush, and was partitioned across the middle with poles. In one end the people lived; while in the other end they kept the deer, which they had by their magic gathered up and confined in their house. In the night-time the two men arose and turned loose all the deer. Then they changed these people into the animals they are at the present day, at the same time saying, "The Deer shall nevermore be gathered into one place and corralled by any man's magic, but shall henceforth be distributed here and there over the the country; and you people shall never more have the power to gather deer together at your pleasure, nor even to hunt them with success, but shall henceforth live by stealing meat and game killed or left by hunters."

25a. Battle of the Birds.¹

(*Lower Uta'mqt.*)

A girl left the people for the purpose of marrying the Golden-Eagle (*hala'u*).² On the way to her intended husband's house she met Bald-headed Eagle on a log crossing a stream. He would not let her pass. She said, "Uncle, let me pass!" but he answered, "I have no niece." Then she said, "Elder brother, let me pass!" but he answered, "I have no younger sister." She addressed him by all the terms of relationship one after another, but he always answered her in a similar manner. At last she said, "Husband, let me pass!" Then he answered, "Wife, why did you not address me thus before?" She could not get away from him, therefore she accompanied him to his house, and became his wife. He lived in an underground lodge alone, but in another underground lodge near by lived all the birds with their elder brother Golden-Eagle. The latter did not know that Bald-Headed Eagle had stolen his sweetheart.

One night the birds were unable to make a fire in their lodge, so Golden-Eagle sent one of the small birds to procure a light from Bald-Headed Eagle. The bird procured the light, but on the way back put it out, and, entering the house, went and lay down. He was sorrowful and would not talk, because he had seen his elder brother's intended wife in Bald-Head's house. Then Golden-Eagle sent another bird for a light, but he did likewise, for he was ashamed when he saw the woman in possession of Bald-Head. Then Golden-Eagle sent another bird, with the same result. The people wondered what was the matter, that every messenger acted thus. Then Bluejay went, looked in and saw the woman. He returned and said to Golden-Eagle, "Your

¹ Compare this story with Tale 20, Traditions of the Thompson River Indians, p. 67.

² *Hala'u*, a species of eagle, — the war eagle or the golden eagle. The tail-feathers of the male bird were valued very highly by the Indians.

younger brothers saw your intended wife in Bald-Headed Eagle's house, therefore they act thus."

The Birds made up their minds to take the woman, and laid their plans accordingly. They went over to Bald-Head's house and engaged him in a game of lehal. While they were playing, Bluejay put much wood on the fire, so the place became very hot. The woman went outside to cool herself; and Golden-Eagle and *tei'x'tcūxt*,¹ who were waiting outside, at once led her to their house, where she became the wife of Golden-Eagle. Bald-Head was very wroth when he learned the trick that had been played on him: therefore next morning he donned his collar of white birch-bark, went to Golden-Eagle's house, and challenged the Birds. Golden-Eagle sent the Birds out one at a time to fight him, the weaker and smaller ones first. The woman painted the face and combed the hair of each Bird before he went out to battle, but Bald-Head killed each one in turn after a very brief contest. Now there were only three left. Then the *ha'tahat*² went out, but after a severe fight he was killed. Next Golden-Eagle went out himself, and engaged his enemy. After a severe and protracted struggle, he was killed; but he had managed to break the bark armor of his antagonist, so his neck was now unprotected. The woman wept when she saw that her husband had been killed. Last of all, the *tei'x'tcūxt* went out. After a long fight, he managed to kill and behead Bald-Headed Eagle, but he was badly wounded himself in the encounter. Then the woman bound up the *tei'x'tcūxt's* wounds and asked him to put the heads on all the other Birds. He went outside, and, passing by the head of each of the Birds in turn, their heads jumped back to their bodies, and they came to life again. They sat up and scratched their heads, saying, "We must have been asleep a long time." He did not pass by the head of Bald-Headed Eagle, therefore the latter remained dead where he was.

Some time after this the woman bore a son to Golden-Eagle. When the boy grew up, he asked continually to see his grand-parents: therefore Golden-Eagle told his wife to take him on a visit to her parents. After she had started on her journey, the head of the dead Eagle followed her, and at night crawled up her vagina. Next day, as she was travelling along, she saw a band of deer³ on a hill close by. She said, "If there were only a man here to kill them!" Then Eagle's head came out of her privates, and said, "I am a man, and will kill the deer for you. Wipe me with your hand." She wiped him as directed, and he rolled over the ground to the deer, and, entering the buttocks of one after the other, killed them all. Then, rolling back again, he entered the woman as before.

¹ *Tei'x'tcūxt*, a large species of hawk. I don't know the English name. The Indians say it is the best fighter of birds.

² *Ha'tahat*, a species of large hawk.

³ Some say there was only one deer.

After some days the woman reached her parents' house, and shortly afterwards gave birth to two young Bald-Headed Eaglets shaped like eggs. These followed her wherever she went. She was desirous of getting rid of her egg-children, and also of Eagle's head, which continually went out from and came in to her vagina; so she asked her brother's advice. He told her to sweat-bathe, and went himself and prepared a sweat-house for her. When his sister entered, he made the place very hot with steam, and the eggs and head burst. Then they took the head and transformed it, saying, "You shall henceforth be an ordinary bald-headed eagle, and shall never again be able to enter woman's privates or make her pregnant."

256. Battle of the Birds.¹

(Upper Uta'mgt.)

A woman and her sister lived together in a certain country, and in the neighboring country were many men who all lived in two underground lodges. In one lodge lived Bald-Headed Eagle, Fish-Hawk, and most of the small birds and water-fowl, while the other lodge was occupied by the Golden-Eagle (*hala'u*), Chicken-Hawk, Owl, and all the land birds of prey.

One day the woman was washing herself in a stream, and Bald-Headed Eagle, happening to see her, approached her and asked her to become his wife. She consented, and accompanied him back to his house. When Golden-Eagle and the Hawks, etc., learned that their neighbors had a woman in their house, they made up their minds to steal her. Next night they visited Bald-Head's house and engaged the occupants in a game of lehal. Some of them put a great deal of additional fuel on the fire, and made the house so hot that the woman had to go outside to cool herself. As she was on her way to the creek to wash herself, Golden-Eagle pounced on her and carried her off to his lodge.

Next morning Bald-Headed Eagle repaired with all his followers to the house of Golden-Eagle, and challenged the occupants to fight. Then all the inmates, headed by Golden-Eagle, came forth and gave them battle. Now a very sanguinary engagement took place, and all the birds on both sides were slain, excepting *te'x'te'xt*, who alone remained alive. Being the only survivor of the conflict, he claimed the woman as his wife; but she did not care for him, and afterwards ran away from him. As she passed over the battle-field, she saw the dead body of Bald-Headed Eagle on the ground, and urinated on his head.² Continuing her journey towards her sister's house, she became aware that she was pregnant, and shortly afterwards gave birth to two eggs

¹ See Shuswap, p. 684.

² Some say that she also urinated on the head of Fish-Hawk; and when she gave birth to the eggs, one resembled the head of Bald-Headed Eagle, and the other that of Fish-Hawk.

which resembled Bald-Headed Eagle's head. These rolled after her as she walked. On arriving at the lodge of her sister, the latter asked her what these eggs were that followed her. She answered, "These are my children." Then her sister threw them into the fire, and they burst.

Now, after the woman had deserted him, the *tcĩx'tcũxt* felt very lonely, therefore he put the head of each bird back again on its body, and they all became alive again.

26. Wren (Tsetso').¹

(*Upper and Lower Uta'mgt.*)

The people of the upper world (or sky country) stole the wife of Swan, who was very angry at this outrage and called all the people of the earth to a council. They agreed to make war on the Sky people, and, under the direction of Swan, they all gathered together with their bows and arrows. Then they fired arrows at the sky, but all their arrows fell short.

After they had all tried it, Wren fired an arrow. The people watched it ascend until lost to view; but, although they waited for some time, it never came down again. It had stuck in the sky. Then Wren fired another arrow, which also disappeared and did not come down again. It had stuck in the nock of the first one. After he had fired many arrows, the people at last saw the arrows sticking one in the end of the other, like a chain suspended from the sky.

Wren continued firing arrows with the same result, until at last the arrow-chain reached the earth. Then all the people ascended one behind another over the chain of arrows, and, entering² the upper world, they fought the Sky people, some of whom consisted of Grislies, Black Bears, and Elks. A great battle was fought, in which the Sky people were victorious, and the Earth people began to retreat in great haste down over the chain of arrows. When about half the people had reached the bottom, the chain broke in the middle, and many were killed by the fall. Others, who were on the chain above where it broke, had to ascend again, and were either killed or made prisoners by the Sky people. Those who reached the earth represent the people, animals, birds, and fishes to be found on the earth at the present day. There were formerly other different animals and birds on the earth, but they either were killed in this war or remain in the sky to this day.

¹ A slightly different version of this story is also current among the Lytton and Fraser River bands, Boas, *Sagen* p. 17. See *Shuswap*, p. 749.

² Some say they tore a hole in the sky alongside the place where the first arrow had struck.

27. Hare and Grisly Bear.¹*(Upper Uta'mqt.)*

Hare lived with his old grandmother in an underground lodge on one side of a large river, while on the other side lived Grisly Bear and her family. One day Hare was engaged making a double-pointed dagger (*ukáč'ntin*)² of stone; and Grisly Bear, coming along, asked him what he was doing. He said, "I am making a toy to play with." Grisly Bear little knew that he intended to use the weapon on her.

Hare was hard up for food, so he went across the river one night and stole Grisly Bear's stores of dried salmon. He carried them home and buried them underneath the floor of his lodge. Grisly Bear suspected Hare of the theft, so she visited his lodge to see if she could find any trace of the stolen provisions. Hare sat down on the top of the hole he had the fish in, so that Grisly Bear might not see that the earth had been disturbed there. Grisly Bear staid a while in the lodge, conversing with Hare, who was engaged filing his double-pointed dagger to a sharp point; but, as she did not see any trace of the stolen property in the lodge, she prepared to leave. Just as she was leaving, Hare said to her, "Why did you say that I should sell my head-band of hare-skin to my nieces or aunts to wear when making baskets?" Grisly Bear denied the charge, and Hare called her a liar, and she retorted by calling him a thief and accusing him of stealing her dried fish.

Thus they quarrelled, and then they fought. Hare was much quicker than Grisly Bear, and stabbed her often with his weapon, while he always managed to evade her blows. At last he got out of breath, and called on his grandmother to throw the pitch-wood into the fire, because Grisly Bear was getting the better of him. The old woman did as directed, and the house became filled with smoke. Now Grisly Bear could hardly see or breathe, and Hare soon despatched her with his weapon. He skinned her and hung up the carcass. The following night he crossed the river and murdered all her children except one that managed to escape.

Some time afterwards Hare told his grandmother to wash herself, to comb her hair, and to paint her face. Then, taking a fancy to her, he had sexual intercourse with her, which killed her. Some time afterwards he was sitting on the top of his lodge, when Duck flew by. He asked her if she had any news, to which she answered in the negative. Next day she flew by again, and he asked her the same question. On the fourth day he repeated his

¹ Compare this story with No. 19, Traditions of the Thompson River Indians, p. 66.

² This dagger had a hand-hold in the middle. It was used as a weapon of war, but is said to have been originally or principally used, for killing bear by placing it perpendicularly in the animal's mouth, and allowing it to close its jaws on the points. The literal meaning of the name is "thing for placing in the mouth."

query; and Duck, who was annoyed at his repeated questions, answered, "Yes, I have news. Hare had sexual intercourse with his old grandmother and killed her." Hare was ashamed, and went down into his lodge without speaking.

28. Bluejay (Kwô'kskwa or Kauwē'yaats).

(*Lower Uta'mqt.*)

A man called Bluejay (Kwô'kskwa or Kauwē'yaats¹) lived with his two nephews. Their forefathers and all their relatives had been killed by a numerous people, who were their enemies. Bluejay made his nephews train themselves as warriors; and when he thought they were proficient, he said to them, "Train yourselves for four days longer, and then we will take the warpath against our enemies, who have killed all our people. We will fight our forefathers' enemies, and will avenge the slaughter of our relatives. We will need all our skill and 'mystery,' because our enemies are numerous, watchful, and warlike."

Then Bluejay tied his hair in a knot on the top of his head, and sat down, never moving for four days. At the end of that time, all three started for the enemies' country, which was distant, and situated on the farther side of a large river and a lake. The people who lived there were the Elks, Grislies, Deer, Goats, Bighorn-Sheep,² and other animals; and these were all their enemies. Grisly and Elk were scouts, and constantly roamed through the hills between Bluejay's country and their own, so as to guard against surprise, and to intercept any war-parties which might venture thither. Bluejay and his nephews, however, managed to avoid the scouts, and at last reached the river. Here he told his companions to wait while he tried the river. He walked into the water and disappeared, but before long emerged on the other side. He had walked across the bottom of the river. Then he returned the same way, and, giving his nephews a stick to hold on to, while he held the other end himself, they entered the river, and, walking along the bottom under water, at last safely reached the opposite bank. When they came within sight of the lake, Bluejay told his nephews to sit down while he went to reconnoitre.

As he reached the lake, a large man with very long hair emerged from the water. Bluejay struck him with his spear, and the man at once sank into the lake, dragging after him the spear and Bluejay, who would not let go. Then the waters of the lake became agitated and muddy, for the man and Bluejay were fighting at the bottom. At last Bluejay killed the man,

¹ This name is evidently derived from the word Kauwē'ya, which is the ordinary term for the bluejay. Kauwē'yaats is the name for the bluejay in the Uta'mqt dialect.

² Some say that this land was inhabited by all the animals, and that it was called the "land of animals."

and drew the body out on the sandy lake-shore. Then he sang and danced around the body of his victim because of his victory. He called on his nephews to come; and when they arrived, he cut off the man's scalp. Then they took the hair of the scalp and tied some of it to their spears, to the handles of their knives, and to the heads of their arrows.

At last they came within sight of the abode of their enemies. It was a large, long house of stone, situated at the bottom of a high cliff, and it had three doors. They hid themselves until near day-break next morning, when they made an attack and burst in the doors. Bluejay entered by the middle door, while his nephews entered by the two end ones. They took the people by surprise and killed a great many, but the survivors soon armed themselves and drove the intruders out. The two nephews were slain, and Bluejay had to flee for his life. His pursuers rapidly gained on him, and he took refuge in the middle of a thicket of bushes. Here he was surrounded. Some of the people began to cut down the bushes,¹ while others kept thrusting at him with their spears between the bushes. In his extremity he called² on the bird bluejay to help him. The bird came to his rescue, and, attacking the enemy fiercely, made them take flight. They fled to the cliffs for safety. Then Bluejay and the bird revived the nephews by walking past their heads or jumping over their bodies. They came to life again, and said, "We must have slept a long time!" But Bluejay said, "Yes! you have been asleep, have you, why? you were dead and we have brought you to life again."

After this they all started on their journey home. As soon as they had safely passed beyond the boundaries of the enemies' country, the bird bluejay left them. The others continued their journey, and when near home, Bluejay said, "Let us go hunting! You go up over that hillside and look for game, while I will go in this other direction." To this proposition the nephews assented, and accordingly they separated. They went up over opposite hillsides; but before they had ascended very far, they turned around towards each other, and tried to transform each other. In this they succeeded at last; for Bluejay changed his nephews into wolves, saying, "You shall be wolves and hunt all your days, and your offspring shall always be wolves and shall always hunt." The nephews changed Bluejay into a bird, saying, "You and your offspring shall always be bluejays, and you shall never be able to kill game by hunting, but will always have to depend on what you can steal, and on the refuse of game left by hunters."

¹ Some say the bushes were cut by the enemy thrusting their spears at Bluejay.

² Some say he prayed to Bluejay to come to his aid.

V. — HERO TALES.

29. Xe'niax.

(*Lower Uta'mqt.*)

An old woman lived with her two grand-daughters, — the elder named We'latck, and the younger Stata'ga. She taught them how to make baskets, and how to perform all sorts of work required by women. The younger one was an apt pupil, and soon learned to do all sorts of work well; but the elder one was careless, and never learned to make anything properly. There was thus a great difference between the two girls' handwork. One day the grandmother said to the girls, "I have been rearing you carefully, and teaching you, so as to fit you to become useful wives. Before long I shall send you to a distant country to marry two brothers, who are great men, and hunters." We'latck was glad at this news, but Stata'ga said nothing.

Some time after this the grandmother told the girls that the time had arrived when they should go to their husbands. She said, "The brothers you are to marry are Owl and Eagle, who live in a house to the east (or up the river).¹ She directed them how to find the place, and said, "When you enter the house, you will see the hairy legs of Owl below, and the legs of Eagle above their respective places, like rainbows. The younger one of you will sit down under Eagle's legs, and the elder under Owl's legs. You will also find your husbands' fierce dogs tied up outside the house; but if you throw the medicine on them that I give you, they will become tame and let you pass."

Now, the girls started on their journey, each of them carrying a large basketful of dried roots and berries. When they reached the house, they found the four dogs tied outside. They were Rattlesnake,² Grisly Bear, Black Bear, and Wolf. They were very fierce, and wished to attack the women; but the latter threw medicine into their mouths, so that they could not bite and became tame. When they entered the underground house, they saw the legs or pictures³ of Owl low down on one side, and that of Eagle higher up on the other side; so We'latck sat down in Owl's place, and Stata'ga in Eagle's place.

The men were out hunting, but they had not waited long before they

¹ Said to be probably in the Upper Thompson Indian country.

² There are no rattlesnakes in the Uta'mqt country. They are almost altogether confined to the Nkam-tci'nemux and Okanagan territories.

³ It is said that these signs like rainbows, called the "legs of the owl and eagle," were probably some kind of *strûq* (picture, painting, or decoration) above their respective sleeping-places.

heard the girls coming. Owl was walking ahead crying like an owl, and saying, "Some one sits in our house." We'latck became afraid, and wished to sit down beside her sister; but the latter told her to stay where she was and keep quiet. Owl, entering, sat beside his wife; and Eagle, following, went to his place, and sat down beside Stata'ga. Owl boiled some venison; but it could not be eaten, as he had killed a very poor deer, and the meat was extremely tough. Then Eagle boiled some of his venison, which was very nice and tender, because he had killed a fat deer. Now, Owl's wife took roots from her pack and made soup,¹ but it was so thin and watery that it was unfit to be eaten. Then Eagle's wife took roots from her pack and also made soup; and it was very good, because she knew how to cook it properly. Thus the women staid with their husbands for many months. They always fed the dogs, and, when doing so, used to jump over them: so the dogs eventually became quite gentle, and very fond of the women.

After a time both women gave birth to children. Owl's child was a frog, and Eagle's a boy. Now their husbands went hunting, and did not return: so, after two days and two nights had elapsed, their wives became very anxious about them, and prepared to go in search of them. They had been taken by a woman called Xe'niax, who lived in the mountains and stole men. She is described as having no hair at all on her head or on any part of her body. Any men she captured became powerless, weak, and indolent: so they would neither hunt nor work, nor did they have any ambition to help themselves, or desire left to escape.²

After making a miniature fawn, bow and arrows, for Eagle's son to play with during their absence, and leaving food and water with him, the women departed, taking the Frog along with them. His mother carried him on her back. At last they struck the trail of the woman and her prisoners, and followed it up. Owl had plucked the feathers out of his body one by one, and dropped them as they went along for a sign. When he had finished all his feathers, Eagle had done likewise with his, so they followed the track easily. Coming to a lake, they saw the line of eagles' feathers right across: so they placed the Frog in the water, and, getting on his back, they crossed over. They followed the feathers until they came to the top of a very steep cliff, where they saw Xe'niax's house. They entered and found it filled with men who were mostly lying down. Those she had captured recently were nearest to her, and the oldest ones farthest away. They were thus in rotation according to time of capture, — those she had captured first being at the far end of the row, and those of recent date nearest to her, — the latest

¹ *Nyanx*, a sort of thick soup, generally made of roots, berries, and fat, boiled together.

² It is supposed she captured men by seducing them; and as soon as they had intercourse with her, they became utterly helpless and altogether in her power, losing all their energy; and as long as they were within her spell, they had no desire to leave her.

captive having to sleep beside her until she caught the next one. Owl and the Eagle were lying one on each side of her.

After placing the Frog at the edge of the cliff to help them, they attacked Xe'niax. They had a fierce struggle, and several times were shoved to the edge of the cliff by Xe'niax; but the Frog pushed them back again. Xe'niax had killed women before, who had come after their husbands, by throwing them over the cliff. The fourth time, as they struggled near the edge of the cliff, the Frog gave Xe'niax a shove, and she fell over to the bottom. Thinking that she was killed, the wives rushed in and told the men to make ready to depart, for they had killed Xe'niax; but they were just putting on their moccasins when she appeared quite unharmed after the fall.

The wives staid there three days, and each day they fought with Xe'niax, but each time with like results. On the fourth day Xe'niax said to the women, "What nice long hair you have! I wish I had hair like you!" She had no hair on her head whatever. They answered, "We make our own hair. It is a very simple matter, and we can soon make some for you quite as long and thick as our own." Xe'niax at once accepted the offer, as she was very anxious to have hair on her head, and was envious of the women's long tresses. The sisters said, "Fetch in four stones and some pitch,¹ and we will soon make plenty of hair for you." When she had brought the stones and pitch, the women lighted a fire and heated the stones red-hot. They told her to lie down and smeared her head with the pitch. Now one sister held her head up, while the other one put a red-hot stone on top of her head. The melting pitch ran down over Xe'niax's face and neck, and she began to wince; but they told her to remain quiet, for her hair was already starting to grow. The woman who was holding her let her own hair fall down on Xe'niax's shoulders, and asked her to feel how long her hair and grown already. When the second red-hot stone was put on, Xe'niax began to struggle; but they told her to keep quiet and not to move. The woman who was holding her let her own hair reach down to Xe'niax's waist, and, asking her to feel of it, said, "See how long your hair has become! Another stone, and it will reach your heels." Xe'niax was satisfied, and lay still. Then they put on the third stone, which burned right through the crown of her head; and immediately afterwards the fourth one, which burned through and dropped into her inside, so that she died. They threw her body over the cliff, and pronounced judgment on her, saying, "Hereafter you shall only be an 'earth mystery' (*xaxad'imux*),² and shall never again be able to seduce and steal men."

Then the women went gathering roots, and feasted all the men, who

¹ Gum from trees.

² A sort of mystery or spirit, more or less harmful, which inhabits certain parts of the country, especially mountains; a haunted place.

afterwards went to their respective homes; but some of them who had been with Xe'niax many years, found, on reaching home, that several generations had passed during their absence. The husbands went back with their wives to their house, and followed their usual avocation of hunting.

Eagle's child began to cry for his grandmother: so the father asked the women if they had a mother, to which they answered in the affirmative, so he told them to take the boy back to their country to see his grandmother. He said, "On your way back you will come to where the trail divides. Take the ordinary one, and avoid the one painted red, because it will lead you to a country inhabited by bad people and cannibals."

The women started off on their journey, Stata'ga carrying the boy, and her sister carrying the Frog. When they came to where the trail divided, they had a dispute as to which was the trail they had been told to follow, and eventually set out on the red trail. After travelling some distance, they came to a house inhabited by uncanny people (*xaxa*).¹ These people shoved them into a large copper kettle, and put them on the fire to boil. The cannibals left them there to cook, and retired for the night, expecting to eat them for breakfast next morning. The Frog was lowermost in the kettle, and made a hole in the bottom, through which he urinated on the fire, so that it went out underneath the kettle, and they did not boil. At midnight they came out of the kettle and fled.

Next morning the cannibals, finding they had escaped, gave chase, and soon came up with them on a piece of open, flat ground. When they saw they were nearly overtaken, We'latck said to the Frog, "Have you no pubic hair?"² He said "No, have you any?" She answered, "Yes, I have four." He said, "Give them to me." So his mother gave him the four hairs, which he threw on the ground, and at once there sprang up four large yellow-pine trees (*Pinus ponderosa*),³ close together. They all climbed up into one of these; and the cannibals, reaching the bottom, at once began to chop it down. When it was nearly down, they jumped into the branches of the second one, and the cannibals began to chop it down also.

In the mean time the four dogs at the hunter's house began to growl and show their teeth, and strained at their halters: so the husbands, thinking that something must be wrong and the women in danger, let them loose, and they went bounding away to the rescue, Rattlesnake rattling as he went. They reached the spot just as the cannibals had nearly gotten the fourth tree down, and, attacking them, killed them and ate them up.

The women retraced their steps, and, coming to the proper trail, followed

¹ *xaxa* means also a person possessing mysterious or magical power.

² *pûxt*, or *pûxt*, hair of the private parts, sometimes applied to that of males alone.

³ This tree does not grow in the Uta'mqt country, but is one of the most common trees in the Upper Thompson, southern Shuswap, and Okanagan countries.

it, while the four dogs went home to their masters. Reaching their grandmother, who lived near a rocky mountain to the west, they found her sitting outside with young fir-trees growing up all around her. She was old and frail, and not able to move, her knees being bent up to her ears as she sat. They showed her grandchild to her, and asked her where they should bury her. She said, "Do not bury me, but drown¹ me in a pool of some stream near a gravelly or sandy beach; so that young men, when they come to wash themselves, may gain knowledge through me. Those who bathe often at such places will become great and wise, for I will put something into them when they are bathing; and those who bathe early and often with me (or at such places) shall live to be of great age like myself, and shall not die until their knees are bent up to their ears like mine."

30. Ntci'mi'ken.²

(*Upper and Lower Uta'mgt.*)

There was a man called Ntci'mi'ken³ or Ntci'mka, who lived on the Thompson River near Lytton. His wife was stolen by a Cannibal who made his home on the west side of Fraser River, opposite or above its junction with the Thompson. Ntci'mi'ken was anxious to recover his wife, but knew it was useless to attempt it without help, as the Cannibal was very blood-thirsty, and, moreover, was endowed with great magical powers. Therefore he left the Thompson, and made a journey through the countries of the neighboring tribes to the east. There he stole a boy,⁴ whom he took home with him. Together they went back into the neighboring mountains to train themselves and to obtain mysterious knowledge (medicine). They staid in the most remote and "mysterious" parts of the mountains, where they prayed, fasted, and purified themselves.

One day when travelling, they came upon a lake which was full of beavers. They were hungry, and desired to get some of these animals to eat, therefore they proposed to drink the lake dry, so as to be able to catch them. Ntci'mi'ken drank first; but before very long his belly became distended, and he had to stop drinking before he had been able to decrease the size of the lake. Then the boy began to drink, and did not stop until he had drunk the lake dry.

Now Ntci'mi'ken knew that the boy had grown proficient in magic. They killed the beavers, and Ntci'mi'ken ate all their bodies excepting the tails,

¹ Some say "place me."

² Compare this story with Tale No. 30, Traditions of the Thompson River Indians, p. 80.

³ This name may mean "burnt back" (from *tcim*, "burned or singed to a black color;" and *-ken*, the compound form of the word for "back").

⁴ Some say two boys, only one of whom developed magical powers.

which he threw away. He only gave a little of the meat to the lad, therefore the latter was still hungry. After having gluttoned himself, Ntcimí'ken fell asleep. When he awoke, he found the boy eating the tails which he had thrown away. He said to him, "Why do you eat that trash? Don't you know that it is Beaver's excrement?" But the boy kept on roasting the tails and eating them, and only laughed at what Ntcimí'ken said. At last the latter tried one, and, finding it to be delicious eating, he reserved the remaining tails for himself.

Now they journeyed to the mouth of the Thompson River, and Ntcimí'ken sent the lad across the Fraser to attack the Cannibal. Seeing the latter near his house, he called names at him, such as "ear-rings," "broken leg," etc. The Cannibal rushed at the boy with a very long spear, but the lad jumped on the top of a mountain-peak, and escaped his thrust. Thus the Cannibal followed him from peak to peak; but the boy, by jumping, always managed to evade the thrusts from his long spear. At last, however, the boy got tired, and called on Ntcimí'ken for help, saying, "Uncle, our enemy presses me hard. Blow the smoke from your pipe this way." Ntcimí'ken, who was sitting on the ground smoking and sharpening his knife, jumped up and attacked the Cannibal. They fought for the mastery, but at last the latter wrestled with Ntcimí'ken, who fell undermost in the struggle. He called on the boy for help, saying, "Take my knife and cut off our enemy's right arm, for he kills me with it." The boy cut off the Cannibal's right arm. Then Ntcimí'ken said, "Cut off his left arm, for he masters me with it." The boy did as directed. Then he said, "Cut off his penis, for he wrestles with it," and the boy did so. Thus the boy did as directed until he had cut up all parts of the Cannibal's body. Then Ntcimí'ken arose and threw the several parts of the Cannibal's body to the tribes of the four quarters. He threw the head to the Coast Indians (S'a'tcinko and Yú'kelta),¹ therefore these people have large heads.² He threw the heart and privates to the Okanagon tribes, therefore they are brave, and the men have large sexual organs. The arms were thrown to the Nkamtcí'nemux and Shuswap, therefore they became expert warriors. After he had thus thrown parts of the body to each of the tribes, the boy said, "You have forgotten the Nlákya'pamux'o'e and the Utá'mqt. Then he took the knife and threw it to the former, and, wiping his bloody hands with a bunch of cedar-bark, he threw it to the Utá'mqt. Therefore the latter are inferior people;³ and the Thompson became a fierce people, and were noted for stabbing one another with knives.

Now the boy went across the river to fetch Ntcimí'ken's wife. He crossed in a canoe of horse-tails (*lu'xen*). He entered the Cannibal's house,

¹ Yú'kelta; the Le'kwíjda'x', the most southern Kwakiutl tribe.

² Some say high heads; others, broad heads.

³ Some say unwarlike people; others say poor people.

and saw human heads hanging all around in a circle. The woman had earrings and necklaces of finger-nails. She was engaged in breaking human bones to extract the marrow, for that was the Cannibal's favorite food. When she saw the boy, she said, "Did you not meet the Cannibal?" He answered, "Yes, I met him and slew him. I have now come to fetch you back to your husband Ntci'mi'ken." She was overjoyed at this news, and at once began to divest herself of her finger-nail ornaments. The lad said, "There is no hurry. I wish you to let me take a sweat-bath before we depart." Then he took four stones and entered the woman's privates, where he sweat-bathed. When he came out to wash himself, his hair had grown down to his shoulders. He re-entered, and, on coming forth the second time, his hair had grown halfway down his back. On issuing the third time, it had reached the small of his back, and the fourth time it had grown to his heels. The woman said, "Your hair is now too long," therefore she cut it off even with his buttocks.

Now they returned to Ntci'mi'ken, whom they found in his house on the Thompson. He was glad to get his wife back. The lad staid with them a long time, but left them for brief intervals, going back to the mountains where he trained himself and hunted.

Now the time came for him to return to his own country, and Ntci'mi'ken told him to sweat-bathe. When he was ready to start, Ntci'mi'ken and his wife gave him directions how to go, where to camp, and how to manage when danger threatened him. The woman gave him a present of four goat-hair blankets¹ when he was leaving, and Ntci'mi'ken gave him a pair of snowshoes and two deer's tripes.² He turned these into dogs, which followed him. The first night he camped on a high mountain³ near the edge of a precipice. He lighted a fire and sat down near it, with the dogs on each side. Presently four⁴ mysterious persons (*xaxa'*)⁵ approached the camp. He said to them, "Sit down on the opposite side of the fire," (which was near the edge of the cliff,) "for my dogs may bite you if you come too close." They sat down as directed. Then he gradually pushed the fire nearer to them, and the dogs also moved towards them from each side. They gradually backed away from the fire and the dogs, and eventually fell over the cliff.⁶

The lad thought he had killed them, but the following night they appeared at his camp again. He repeated his tactics, with the same result. He did this four nights. Then the *xaxa'* attacked him. He left his dogs behind,

¹ Some Upper Uta'mqt say the present was four necklaces, — one of rattlesnake-tails, one of Golden eagle (*hala'u*) tail-feathers, one of chicken-hawk tail-feathers, and one of *teix'teuxt* hawk tail-feathers.

² The Upper Uta'mqt say that these were blown up by the wind.

³ Some say near Spences Bridge.

⁴ Some say there were only three.

⁵ Men endowed with great "mystery," medicine or magic, supernatural beings.

⁶ The Upper Uta'mqt say that the lad put one of the tripes under each arm, and pressed them, the wind blowing out made a growling noise, and the *xaxa'* thought they were dogs.

and jumped from one mountain-peak to another; but the *xaxa'* followed him, and gradually gained on him. He threw away one blanket after another to make himself lighter,¹ but still they were gaining on him.

Now, there were two women engaged in making blankets in a house near by, and, through their magic, they knew of his distress. They said, "He will soon be overtaken. Let us help him." So they took a hammer and chisel and ran to meet him. He saw them, and said, "Aunts, help me!" They answered, "We have no nephew." He said "Elder sisters, help me!" but they answered, "We have no younger brother." Then he said, "Wives, help me!" and they answered, "Why did you not say that before?" They split the trunk of a tree and hid him inside, the crack in the tree closing again. Now, the *xaxa'* arrived and asked the women if they had seen a man pass by that way. They said, "No." But the *xaxa'* were not satisfied with their answer, for they could not find the fugitive's tracks farther on. They commenced to search around the place where the women were. Then the latter attacked them with their hammer and chisel and killed them. They threw their bodies into the woods, saying, "Henceforth you shall simply be spirits of the forest, and shall not be able to chase people."

The lad went home with the women to their house. Upon entering, he saw some water in a very small basket. He said, "I will drink it all, because I am thirsty." They answered, "Do so if you like: it does not matter." He drank his fill, but the water remained undiminished. Then the women took one drink each and finished it. On looking around the inside of the lodge, the lad saw a gun near each of the women's beds. He said to himself, "These must be their husbands," consequently he was afraid. But the women knew his thoughts, and said, "These are not men. We have no husbands." Now the younger sister washed the lad and gave him new clothes to put on, and he became their husband. Each sister had only one ball for her gun. They showed him how to use the guns. They said, "When you go hunting, always stalk the deer from behind. Wait until you get them in line, one in front of the other, then shoot at the backside of the last one, and the ball will kill them all. But you must pull the trigger very gently, then you will be sure to find the ball in the breast of the foremost one, where it will remain. If you pull the trigger strongly, the ball will pass through them all, and will go very far, so you will not be able to find it." The lad went hunting, and, seeing a band of deer going one in front of the other up a mountain-slope, he fired at them from behind. He pulled the trigger with great force, and when he had cut up the deer, he could not find the ball. He was very sorry because of losing the ball, and would not speak when he came home. The woman said, "I told you what would happen if

¹ Some say to retard the progress of his pursuers.

you pulled the trigger with force." Then she held out her hand and showed him the ball, saying, "It came back to me when it left the deer."

Before long his wives each gave birth to a child; and the children, when they were able to walk, cried to see their grandparents. He asked his wives if they had parents alive, and they answered, "Yes." Then he said, "We will take our children to see them." They went to where the old people lived, and showed themselves first to a pubescent girl who was washing herself, and told her to tell the people to clean their house for their reception. When this had been done, they all went in and lived there.

31a. The Goat people.¹

(*Lower Uta'mgt.*)

All the goats were once people who lived in a high rock somewhere at the back of Spuzzum, on the northwest side of Fraser River. Below and near to the rock was a lake of yellow color, in which they used to bathe. They had an old grandmother who said to the young goats one day, "I am going to fetch fire-wood. Play until I come back!" Then the young goats took off their goat-skins and ran up and down on the rocks, amusing themselves. The Indians learned that the goats were people by watching them playing and bathing when their goat-skins were off. This is the reason that, when a goat is killed, the hunter always sings a song to please the Goat people. Grisly Bear and Black Bear were also at one time people, and for a like reason a hunter who kills one of them sings a song to please the Bear people, stating that he regrets the death of their friend, and hopes they will not be sorry or angry.

A man who had two wives — one with an infant in her arms, and the other one pregnant — went hunting goats. He saw two of these animals, and followed them up with the intention, if possible, of getting within arrow-shot of them. The goats disappeared over the top of a cliff, but the hunter still followed them. When he reached the top of the cliff, he expected to find them within range, and was surprised to see no trace of them. As he was looking around, he noticed a small lake, and two young women sitting near the edge of it. He was astonished to see strange women in such a place, so he approached them and asked them if they had seen any goats. He did not know that they were the goats he had seen. They laughed at his question, and answered, "No." They said, "Come with us, and you will see many goats."

They led him to a house in the rocks where there were many people of all ages. It was situated in a steep cliff: so they spat on the soles of

¹ See Shuswap, p. 748.

his feet, that he might be enabled to walk up with them. The women became his wives, and he wished to have sexual intercourse with them the first night; but they said, "No, you cannot have your desire: we only have sexual intercourse for a short time at a certain season of each year."

His parents-in-law asked him to go out hunting, as they were desirous of eating some meat. His wives told him to shoot one goat only, so he shot one and brought it home. They cooked the meat, and all ate of it. Thus he staid with the Goat people several months, and killed a goat almost every day, and they all ate the flesh at evening.

He noticed that his brothers-in-law — a one-year-old and a two-year-old boy respectively, — went out to bathe in a pool every evening, and returned just in time to eat the meat with the rest. He watched them, and found that they changed into goats as soon as they left the house. He also noticed that the human part of the goats he shot was unharmed and returned home, and only the goat part was killed. He wanted to prove these things: so one evening he shot one of the young goats who was bathing in the pool, and, after cutting off his nose, put it in his quiver. Then, going home, he lay down and pretended to sleep. Shortly afterwards one of his brothers-in-law came running into the house with his nose bleeding. The people sent him back to the water, saying, "If you bathe, it will soon stop bleeding;" but it did not stop: so the hunter went there, and, throwing his nose at him, it immediately went back to its place, and the wound stopped bleeding. When he returned home, he said to the people, "Why did you not tell me that these goats who bathe at the pool every evening were my brothers-in-law?"

Now, it was nearing the rutting-season of the goats, and they put a watchman on a cliff within sight of the river, that he might see when the dog-salmon should begin to ascend the river. As soon as he was aware that the dog-salmon were running, he informed the people, and they all went and washed themselves. Then the females all ran to the top of a ridge, and the males after them. The hunter had on a heavy goat-skin, and was thus unable to keep up with the other males, who outstripped him in the race: so he had the chagrin of seeing them all rutting and finished before he was halfway up the ridge: therefore he turned back and went home. Next day his wives put a very light skin on him, so that, when they raced to the ridge after washing themselves, he easily outstripped all the other males, and, reaching the top of the ridge, had sexual connection with all the females before any of the males could arrive.

He staid many more months with the Goat people, and one of his wives bore him a child. While the child was yet an infant, it wished to see its grandparents, the hunter's parents, so the hunter told the people that he was going to take his child home. Accordingly he went to visit the people, taking his Goat wife and child and his two-year-old brother-in-law

(Komu's¹) along with him. Before he started he had hunted and killed many goats: so he took two gloves full of fat, and two full of goat's meat, along with him.

He had been away for over a year and a half; his wives and relatives had mourned him as dead, and had cut their hair. He repaired to his parents' house first, and saw his younger sister outside gathering fir-boughs. As she was breaking one off the tree, he seized her hand. As she did not see any one, she thought it might be Raven: so she said, "Raven, don't fool me!" Then her brother said, "Don't you see me? I am your brother come back again." But she could not see him, because he was invisible; but when he made himself visible, she recognized him. Then he appeared to his wives and his mother in the same manner, and, eventually, after he had made himself visible, they recognized him. He told them all to clean the house and spread fresh branches on the floor. When the house was ready, the party entered and took their seats.

Now they feasted for several days, and the hunter distributed the contents of the four gloves among the people. Each day they made a large basketful of soup of black and white moss. This was a special delicacy for the guests, as it was goat's food.

One day Komu's had his belly swelled to a large size after gorging himself with moss soup. Then the young men asked him to come and play ball. They were all active and light, and played almost naked; while Komu's had a large belly, and was heavy after his big dinner: so when he attempted to catch the ball, they would jump on him, knock him over, and break wind in his face. After a time, however, Komu's's stomach became smaller, and he began to feel lighter: so he seized the ball and ran with it to the Goats' house in the cliff, where he hid it.

All the young men gave chase, and might have overtaken Komu's before he reached the cliff; but he caused a cold wind to blow on them, and they, being naked, were all frozen to death. The Goat people were angry at Komu's and told him to go back. He returned, jumped over each of the young men's bodies, and they all came to life again; and, as each one revived, he broke wind in his face, thus revenging himself for a similar insult inflicted on himself.

Some time afterwards Komu's went home with his sister; but the hunter staid among his people, and his child also.

¹ Komu's is the ordinary name for a two-year-old mountain-goat. It is sometimes called *hoi'd'* instead of *Komu's*.

316. The Hunter and the Goats.¹*(Lower Utā'mqt.)*

A party were hunting goats in the mountains of the Utā'mqt country. They consisted of a father and several sons. The former was noted for his wisdom. They hunted many days, but could not find any game. The father knew what was going to happen.

One night when they were all in camp, a goat came within sight. Now, the youngest son had been training himself, and practising running and shooting. He was very swift of foot: therefore his father told him to run out and shoot the goat. He did as directed, and was successful in killing it. While he skinned and cut up the meat, he prayed and treated the remains very respectfully. He spread fir-boughs on the ground, and laid the pieces of meat very carefully on them. Then he tied the meat together with his packing-line and wrapped fir-twigs around the whole.

He had finished, and was just preparing to start for the camp with his burden, when he saw a woman approaching. She was good-looking and of a white complexion. He wondered who she could be. He did not know that she was the goat he had killed. She came up to him and asked him to accompany her home. He said, "No, I cannot go with any woman. I am training, and it would ruin me for hunting. I must keep myself pure." She praised him for his prowess in hunting, for being so careful with the meat, and for showing so much respect to the goats. Then she told him if he would go home with her, he would gain great knowledge and become a much better hunter. He consented, and, leaving his pack of goat-meat where it was, he went along with her. She took his bow and arrows and carried them.

At last they came to a high cliff, and entered it through a large crack, which immediately closed behind them. Everything was strange inside, and, feeling faint, he fell asleep. When he awoke, he perceived that he was in a large cavern, and there were many people of both sexes and all ages sitting around talking to one another. They all welcomed him heartily. Then the woman approached him and said, "I am your wife for the mean time. This is the dwelling of the goats. When they enter this their abode, you hunters cannot find them. This is the rutting-season of goats. I will make you a goat."

All the people had by this time departed. Now the woman took a very large skin belonging to an old male goat, and put it around him. Then she said, "Let us go and join our friends." She opened the cliff, which shut again when they had passed through. Repairing to some grassy slopes sur-

¹ Compare, No. 312.

rounded by cliffs, she said to him, "Jump on the rocks!" He did as directed. Then she said, "Are you now a goat?" and he answered, "I am." — "Then go to the female goats and rut with them," she said. The other goats were all on the grassy slopes above, and he went to them; but the younger he-goats attacked him and gored him badly. He went back to the Goat's house and told the woman how he had fared. He said, "I am too heavy." Feeling sick, he lay down. She changed his skin for that of a large but younger goat, and sent him to rut again with the goats; but the male goats ripped him badly and drove him away. Returning, the woman changed his skin for that of a middle-aged goat and sent him back; but he was driven away from the band, as before.

Thus the woman had sent him to rut three times since evening. Now it was nearly morning, so she changed his skin for that of a young strong goat in its prime; then she went to the band of goats herself and mingled with them. The hunter felt much lighter now, and, reaching the band of goats, he drove all the males away. Then he rutted with all the female goats, both old and young, including his wife and mother-in-law. He finished just at daylight. Then he and all the goats went home and slept. When he awoke, he found the woman sleeping with him, and he desired to have sexual intercourse with her. She refused, saying, "Our customs are not the same as with your people. I cannot let you indulge at present. You must wait until night, and take me among the others." Thus he rutted with the goats four successive nights, and visited the band four times each night. Three times each night the male goats drove him off; but on the fourth time each night he succeeded, and had all the females to himself. During the daytime he always slept.

At the end of the four days and nights the woman took out his bow and arrows from where she had hidden them, and told him to follow her. He went with her, and all the other goats followed them. They came to a very high precipice of slanting rock. She said, "You must slide down with us to the bottom." She slid first, and he followed her. The other goats all came behind. Reaching the bottom in safety, the goats all bade him good-by excepting the woman who conducted him back to where he had left his pack of goat-meat. Here she handed him back his weapons, saying, "You will now be a great hunter, and will be able to follow the goats on the precipices where they walk. When you kill goats, treat their bodies respectfully, for they are people. Do not shoot female goats, for they were your wives, and will bear you children. Do not kill kids, for they may be your offspring. Only shoot your brothers-in-law, the male goats. Do not be sorry when you kill them, for they do not die, but return home. The flesh and skin (the goat part) remain in your possession; but their real selves (the human part) lives just as before, when it was covered with goat's flesh and skin." Then

she lifted his burden of goat-meat on his back, at the same time saying, "If you keep my counsel, even if you carry the meat of an entire goat on your back, it will seem so light to you that you will not know you are carrying anything."

Now they parted, she going home, and he to his father's camp. When he arrived, he roasted the meat for his father, who ate of it. After they had eaten all the meat, the lad gathered all the bones together and wrapped them up carefully. Then he deposited them in a pool of water in which he bathed. Next morning when he washed himself, he missed the nose-bone of the goat. Returning home, he would not eat or talk, because he knew his father had taken it. At night the father put the nose-bone in his son's head-band; and when the lad awoke in the morning, he found it there. He was angry at his father, and said, "Why do you thus insult the goats?" His father answered, "I only wished to find out if you had learned anything during your sojourn with the goats. I did it to try you." The lad then took the bone to the pool and threw it in beside the others.

Now, his brothers had left their father before the lad's return, and had gone to another part of the mountains to try and find game, so he went in search of them. He found them in their camp, reduced so much by starvation that they were unable to walk. They had found no game, and had become so weak that they could neither hunt nor return home. The lad hunted, and, being successful, fed his brothers on goat-flesh until they had gained strength enough to walk.

Then they all started for their father's camp. On the way they saw a she-goat and kid on a hillside. The lad said he would go to shoot the goat, and told his brothers to travel on towards the camp. He came close to the goats, and was going to shoot them; but the she-goat cried out, "I am your wife. Beware of shooting your wife and child!" He was sorry now for intending to shoot them, and said, "I was too hasty, and forgot your advice." The she-goat went up and embraced him, saying, "Be sure to follow my advice. If you do not do so, it will be worse for you. You nearly shot your child just now. Never think again of shooting a kid. Don't you know they are all your children? Neither attempt to shoot a she-goat. Don't you remember? They are all your wives."

Now the goat and kid went away; and as soon as they were out of sight, a he-goat appeared in sight within easy range. It came near him and stood still. He shot it, and carried the meat to his brothers, whom he soon overtook. His brothers said, "That is not the flesh of the she-goat you went to shoot." He answered, "No, she ran away so fast, I was unable to shoot her." Then his brothers said, "You need not lie to us. We already know about your living with the goats, and that the she-goats are your wives, and the kids your children."

Soon they arrived at their father's camp, and on the following four days the lad hunted and killed many male goats. They then had all the meat they could carry: therefore they went home to their house on the river, all of them carrying heavy loads of meat.

32. The old Woman and the Boy.

(*Upper Uta'mgt.*)

Once there was a great plague in the country, and every person died excepting an old woman and a small boy. The old woman took the boy and cared for him.

One day he saw a flock of birds flying by, and he said to his grandmother, "I will go and get them." The old woman answered, "How can you get them? Your father, who used bow and arrows, could only get one once in a while by shooting it, so how can you expect to get any?" But the boy left his grandmother, and, running, caught them with his hands. When he brought the birds home, the old woman was surprised, and wondered how he had caught them.

Again a flock of ducks flew by, and he told the old woman he would go and get them, but she laughed at him as before; so he ran and caught them with his hands. When he brought home the ducks, she showed him how they were cut up and cleaned, and what uses were made of the feathers, skins, etc.

One day he saw a deer, and told his grandmother he would go and get it; but she said, "Deer run fast. How can you get it? Your fathers shot them with arrows, and yet they could not get very many." But he ran and caught the deer and killed it. He did not know how to cut it up, so he put the carcass inside of a hollow log and hauled it home to the old woman. She showed him how the people used to skin the deer, and how they cut it up. She also told him what uses the different parts of the deer were put to. After this he caught many deer, and they always shifted camp to the spot where the carcass was.

One day he saw a black bear, and said he would get it. The old woman said, "Be careful! Black bears are sometimes bad;" but he ran and caught it and killed it. Then they shifted camp to where the carcass was, and the old woman showed him how to skin and cut up the bear, and told him what the people used to do with the skin, bones, flesh, and fat.

One day he saw a grisly bear, and told his grandmother that he would get it; but she said to him, "Do not go, it may kill you! It is very strong and fierce, and sometimes killed your fathers, who were better equipped than you, for they had weapons. Only men with strong hearts kill the grisly bear."

He answered, "You need not be afraid. I am strong in magic. Watch me!" Then he transformed himself into a wolf, and then again into bird's down: so the old woman let him go, and he killed the grisly bear.

Thus he caught and killed goats and all the other animals and birds; and the old woman told him their names, and what they were formerly used for by the people.

One day he said to his grandmother, "I have seen all the birds and animals, but I am lonely, and should like to see people. Where do they live?" She said, "There are no people in the country except you and me; but in another country¹ a long distance away there are people." He said, "We will go and find them." So he put his grandmother in a hollow log, and dragged her behind him.² She knew the way; and as they went along she told him the names of all the plants and trees, and what uses the people made of them. After travelling many days, they came to an impenetrable barrier of forest and fallen timber. He told his grandmother what was ahead of them, and that it was impassable: so she came out of the log and looked at it. As soon as she did this, the forest and fallen timber turned into an open, sandy plain. At last they came within sight of the people's houses: so the boy left his grandmother, and, changing himself into a wolf, approached the houses. The people fired arrows at him, but could not hit him. Then he changed himself into a deer; but when they saw him, they shot at him as before. Again he changed himself into bird's down, and fluttered on the breeze towards the houses. The people said there must be some magic about this. Then he appeared as a good-looking young man, and the people welcomed him.

He staid with the people, and married two of their daughters. He had a son by one wife, and a daughter by the other; then he took his wives, and children, and grandmother, and returned to his own country.

33. Owl and Tsa'au'z.³

(*Lower Uta'mqt.*)

Some people had a boy who was of an evil temper and very peevish. He was constantly crying, and annoyed them very much. One night he was very cross, and crying as usual: so they put him outside, and asked Owl⁴

¹ Some say this country was to the south or southeast.

² Some say he also dragged a hollow log full of dried meat, which they lived on as they travelled along.

³ Most of the people call this the story of Tsa'au'z, but some call it the story of Owl. Tsa'au'z is a personal name among the Lytton band at the present day, and a couple or more noted medicine-men and warriors have borne the name among them.

⁴ Both Upper and Lower Thompson Indians frighten their children by calling on the owl to come and take them if they cry. Consequently young children are much afraid of owls. Some people also frighten crying children by saying the panther will come for them.

to come and take him. They said this in joke, thinking to frighten him into quietness. Some time after dark, Owl came, carrying a basket full of insects,¹ and, putting the boy in the basket, went away with him. Next morning the people searched for the boy in vain, and bewailed him as dead. Owl reared him as his own son; and when he became big, he took him hunting, so that after a time he became a famous hunter.

One day he said to Crow, "Can you procure me some different kind of food? I am tired of living on meat and insects." Crow said he would, and determined to try and get some roots from the people. He went to the houses of the people, and there met the boy's mother and sister going to their cellar for roots. They were weeping as they went along. He asked them for some roots, which he said he wished to give to the person they were weeping for. They asked him where the boy was, and he told them he was living with Owl. After Crow had received the roots, he flew away. They called out all the people to watch in which direction Crow had disappeared; but none of them were able to see so far, except the small owl,² whose eyes did not water. The following day the people journeyed towards where the small owl had seen Crow disappear, and finally found the house in which Owl lived. They took the lad out, and burned the house; while the lad cursed Owl, saying, "Henceforth you shall be an ordinary owl, and shall never again be able to steal children."

On the way back they came to a lake; and, as it was very hot weather, the lad told the people he intended to bathe in it. They advised him to desist; but he persisted, and, as soon as he entered the water, he was changed into a loon. The people went home sorrowing; but a young woman said, "I can get him back, you need not sorrow." On the following day she repaired to the lake, after telling the lad's sisters to follow her. She hid herself near the lake's edge, and called on Loon, who came ashore. He left his loon covering at the edge of the water, went to the woman, and lay down beside her. She gave a signal; and the sisters, running up, threw medicine of herbs³ over their brother, who thus became his natural self again.

On their way home they had to pass a house where a man called Tsa'au'z lived. He was spotted, and covered with sores, and was also a cripple. The lad said he must go into the house and see him. Although they advised him not to enter, yet he went in, and, taking Tsa'au'z by the nose, shook him, so that all his bones fell out. Then, he crawled inside and became Tsa'au'z himself. As soon as he had done this, he was sorry, because he felt the pain from the sores much. The women went home, leaving him moaning.

Now, the young woman who had recovered the lad from being a loon

¹ Some say insects and snakes.

² A decoction of medicinal herbs.

³ A small variety of owl (*skagug* or *sqagib*).

was much sought after by all the young men of the tribe, but she would not marry any of them. She steadily refused every suitor, until the people, at last became angry with her and said, "You better go and get Tsa'au'z, the man of sores, for your husband." Feeling piqued at this taunt, she answered, "Yes, I will do so; for I consider that even he is better than any of my suitors." Then she took a bundle of mats with her, went to Tsa'au'z's house, and told him that she had come to marry him. He said to her, "I cannot believe you intend to marry me. You will find the smell of my sores too obnoxious." She told him she meant what she said: rolled him up in the mats, and carried him to her parents' house. The latter did not refuse to receive him, but held their noses as he was carried inside. After dark, when they had all retired to bed, Tsa'au'z took off his sores or spotted covering, and became clothed in dentalia instead. On the following morning the dentalia fell off, and, by the time the people awoke he was clothed in sores again. This happened four nights, so Tsa'au'z's parents-in-law became rich in dentalia.

The woman would not let any of her sister's children get any of the shells, because they had laughed at her husband. All the people made fun of the woman and her husband. Raven especially made fun, and said, "Let our new son-in-law gather wood for us!" He said this because he thought Tsa'au'z was helpless and a cripple. The woman carried him to where some trees were standing. Tsa'au'z kicked the butts of four of them with his foot, and thus threw them down. Then at his command, they became four pieces of split wood, — one piece for each underground house. His wife carried the pieces to the houses, and lowered them down with a line; but in lowering a piece down in one of the houses, it turned over, and, sliding quickly, it ran a splinter through the testicles of the Moon, who was sitting underneath.

When the pieces touched the floor of the underground houses, they increased in size and number, until each house was so full of split wood that there was no room left for the people. Then the people said, "Let Tsa'au'z hunt with us!" Wolf, Lynx, Hawk, and others got ready to hunt on the morrow. Tsa'au'z's father-in-law made a pair of snow-shoes for him, and tied animal's tails¹ to the ends. Tsa'au'z tried them on after dark, and, going outside, ran around the houses, making great strides. Next morning the people observed the snow-shoe tracks, and asked one another who had made them, for they were surprised at the distance between the steps. Raven answered, "These are my tracks. I only, of all the people, could stride so far."

¹ Some say eagle-feathers. It seems there was a custom at one time, among some of the Upper and Lower Thompsons, of ornamenting the heels or the tails of snow-shoes with animal's tails and eagle's feathers as trailers. So far I have been unable to get any authentic information regarding the custom, and it is hard to say whether it was done with the object of giving additional swiftness to the feet, or because the animals or birds were the protectors (*senā'm*) of the wearer, or as a mark of distinction, or simply as ornament. Nearly all of the moccasins made by the Upper Thompsons had trailers of buck-skin, which it is said were used to pull on and off the moccasins easily, and to save the heel to some extent in going down steep hills.

When every one was ready, they all departed to hunt, Tsa'au'z being carried by his wife behind the other hunters who joked and made fun of him, saying, "It is a poor kind of hunter that has to be carried by his wife!" As the other hunters were walking fast, they left Tsa'au'z and his wife far behind. When they were out of sight, the woman deposited Tsa'au'z in the snow, saying she could not carry him farther, and would return for him in the evening. Now, he took off his garment of sores and hung it up on the branch of a tree. Then, putting on his snow-shoes, he ran, and, making a circuit, soon got ahead of the other hunters. He gathered all the deer together in a gulch, where he ran them down on his snow-shoes and killed them. Then, taking his two pairs of gloves, he filled one pair with the flesh of the deer, and the other pair with their fat, returned to where he had hung up his skin, put it on and sat down in the snow.

Now Tsa'au'z's brothers-in-law, who had been unable to find any game, had returned ahead of the other hunters, and, coming to the tree where Tsa'au'z had hung up his skin, recognized it as being the outer covering of their brother-in-law. They hid themselves close by (until he should arrive), and watched him don his sores. His wife arrived shortly afterwards, took him on her back and carried him and his gloves home. Here his father-in-law took the gloves, and, lo and behold! when he emptied them out, the house became full of deer meat and fat. He sent a lot to each house for the people to eat, because the hunters had all returned empty-handed and the people were hungry.

Again they all went out hunting, but with the same result, for Tsa'au'z did the same as on the previous occasion. The brothers-in-law pretended to go hunting with the others, but soon turned back, and, reaching the tree where Tsa'au'z's skin was hanging, they took it down, burned it, and then hid themselves near by. Tsa'au'z returned with his gloves full of meat and fat. He missed his skin, and, learning that it had been burned, he searched in the ashes, where he found some small pieces which still remained. These he put on; and he became a man of sores, as before.

Again the people all went hunting, but with like result. This time the brothers-in-law took Tsa'au'z's skin, blew on it, and made it into fog; that is the reason why fog can be smelled at the present day: it is the smell of the sores and of the burnt skin. When Tsa'au'z returned to get his skin, he found that it had been turned into fog. He tried in vain to collect it, for the fog moved up and down on the distant mountains, therefore he had to remain as he was; in his natural shape, — that of a handsome young man.

The people were surprised when they beheld Tsa'au'z walking home alongside of his wife, and when they saw the form he had taken. They all became jealous of the good-looking hunter who could kill so many deer, and Raven wished that he had married his daughter to him.

34. Stabbed-with-his-Leg.¹

(Lower Uta'mqt.)

A man cut off his foot, and filed the end of his leg-bone to a point. When his friends wished to see what he was doing, he said, "No, I cannot let you see: you will shoot my foot." Afterwards he stabbed his friends with his leg when they were asleep, and killed them all.

35. The Lad who shot the Snake.

(Lower Uta'mqt.)

A boy who had reached the age of puberty went into the mountains to train himself and to gain knowledge. He continued his training for a long time, and repaired to the mountains frequently. He did not wish to become a medicine-man, but desired to be a chief and a great hunter. His "spirit" told him in his dreams to wear fir-branches on his breast.

After he had worn them for several years, and had attained the age of about twenty-five years, his "spirit" told him to go to Spuzzum Creek early each morning, and fire arrows across the stream. He did as directed, and, going to that part of the creek near where the bridge is at the present day, he fired his arrows across the creek from the north side, so that each arrow alighted ahead of the last one he had shot, thus forming a line. He did this several mornings, and eventually, one morning when going to pick up the arrows he had fired, found that one of them had killed a huge snake by striking it between the eyes. The snake was about three feet in diameter. Before this happened he had always been a poor marksman; but now he always hit game in vital parts, and never again missed goats when shooting at them. He thus became a noted hunter, and eventually a chief.

36. Close-cut-Hair.

(Lower Uta'mqt.)

A man called Close-cut-Hair (Aé'llkin²) lived with his two sisters in a house near the river.³ He was noted because he wore his hair cut very short. The nearest people lived in four underground houses a considerable distance

¹ This story is said to be only a fragment.

² Or Ahé'llkin, "close cut hair" similar to that of the whites and Indians at the present day (from the word *s'a'll*).

³ Said to be the Fraser River, probably in the upper part of the Uta'mqt country.

up the river, and in each house there was a young maiden just become of marriageable age. The two sisters knew everything that their brother did, although he was not aware of it.

One night he left home, went into his canoe, and paddled up the river to one of the underground houses. Here he asked the people to give him their marriageable daughter for a wife, and gave them his copper club¹ as a marriage-present (*tcé'xamin*). They consented, for a copper club was considered a valuable article, and he took the girl away with him. After paddling downstream some distance, they came to an island. Here he made his bride divest herself of all her clothes, and cut her hair short. After making her go ashore, he pushed off into the stream and began to whistle. As soon as he did this, a cold wind started to blow. Leaving the girl thus, he went home and slept. His sisters noticed that he would not eat any food. On the following morning early he repaired to the island, found the body of the girl, that had been frozen to death, ate it up, and left nothing but the bones.

One night, some time after this happened, he took his canoe and paddled up the river again to another underground house, where he gave a similar present, and obtained the marriageable girl of the house for his wife. He took her away, and, landing her on the same island, made her strip naked, and cut off her hair. Then, taking her clothes away, he pushed off into the stream and whistled, thus causing a cold wind to blow. She was frozen to death, and next morning he went there and ate her body, leaving only the bones.

After a time he went to the third underground house and did the same thing, with like results. When he had returned home and gone to sleep after putting the fourth girl on the island, the sisters became angry at their brother; and they pitied the girl, and also the people who had thus lost three of their daughters. So, taking some robes and their brother's canoe, they went to the island, where they found the girl nearly frozen. They wrapped her up warmly in the robes, and told her what to do. They made a hole for her to hide in close to the landing-place, telling her to remain there until Close-cut-Hair had fastened the canoe and gone up the island, when she was to jump in and push off. The sisters then returned and tied up the canoe where it had been before. Early next morning Close-cut-Hair repaired to the island, expecting to have a choice breakfast. He landed in the usual place, and hastened up over the island to look for the body. Then the girl jumped into the canoe and pushed out into the stream. As soon as Close-cut-Hair saw this, he turned back and begged to be taken on board. The girl said, "If you cut your hair shorter even than it is, and take off all your

¹ *Spih* a war-club or short-sword generally made of wood or horn, and sometimes of bone. Those of wapiti or elk horn were the commonest kind in use.

clothes and throw them into the stream, I will take you on board." As soon as Close-cut-Hair had done this, she began to whistle, and a cold wind blew, which eventually froze Close-cut-Hair to death. Then the sisters told the girl to go home to her people and tell them all about her adventure, and also to relate the fate of the other three girls. This she did, and the people bewailed the tragic deaths of their daughters, whom they had supposed happily married.

VI. — ANCESTOR TALES FROM SPUZZUM.

37. The Origin of the Wau'us Mask.

(*Lower Utd'mgt.*)

Some people of the Fraser Delta tribes (S'a'tcinko) lived formerly at a place called Wau'us.¹ Among them was a boy who was troubled with large swellings on the body (*komkomē'x*) and was unable to find a cure. Since there was no relief for him, he expressed a wish to die, and wandered aimlessly about on the mountains to the east of the Hope trail, until he reached the source of a creek. Here he came to a lake, and, wishing to drown himself, he jumped in. He sank until he almost reached the bottom of the lake, where he came in contact with the roof of a house. This was inhabited by water-spirits or water-people (*xaxaa'tko*), who, hearing the thud of the lad striking the roof, sent one of their number out to see what was the matter. He came back, and reported that a stranger was resting on the roof of their house. He was ordered to bring him inside.

As the lad entered, he saw sitting in the doorway a woman holding an infant, and he spat on the latter as he passed. The child at once became sick with the same disease as himself. The people sent to a neighboring lake for a medicine-man, but after several trials the latter declared he was unable to cure the child. Then some of the old people said, "Ask the stranger to treat the child. He must be a medicine-man, or at least possessed of much power and knowledge; otherwise he could never have come to our dwelling." They asked the lad to doctor the sick infant; but he said, "I am sick myself, and came here to get cured. If you cure me, I will treat your child." Then they brought medicine of different kinds² and anointed his whole body with it, until he became well. When he saw that they had cured him, he spat on the child, and it became well also.

The people were very well pleased because he had cured the child, and they treated him very kindly; but after a time he became tired of staying there, and desired to go home to his own people. So the chief selected four of his people to conduct the lad home. They were Beaver, Mink, Otter, and Loon. After going a considerable distance, they lost their way, and had to return. Some days afterwards they tried it again, Beaver leading the way. Wherever they travelled, the water gave way before them, and stood back, leaving a passage like a tunnel. At last they came out on the earth, and

¹ They say this place is three miles east of Hope. Some say that this was also the name of the lad.

² Evidently decoctions of herbs.

a small lake formed at the place. Here his friends left him, and returned by the same way they had come. Before departing they told him that on the following day they would send him a blanket or covering.¹ The chief had also told him this before he left the lake-people's house.

After resting a while, the lad went home, and, seeing his brothers and sisters, said to them, "I am your brother. Don't you see me?" But they could not see him, because he had made himself invisible. After he had talked to them three times, he made himself visible, and they saw him. Then he met his parents, and talked three times to them in like manner. He told them to clean their house, so that he might enter. They did so, and spread mats and fresh boughs in the house, and also as a path for him to walk on: then he entered and sat down.

On the next morning he went out to meet the lake-people who were to bring the blanket or present, and the people followed him at some distance behind. He met them not very far from the house. Wherever they had trod, springs burst out, or pools formed, which may be seen at the present day. They delivered to him their present, which consisted of a mask (*sEnam-kai'n*²). It had wings at the sides, and two bird's beaks in front, and was covered with swan-feathers for hair. He wore this mask, and became a very important man. He used it in dances and at feasts. He carved a figure of it on his house-post and grave-post. It descended to his children and descendants, who alone were entitled to use it. One of this man's descendants married among the Spuzzum people, and their children used it at dances.³

38. The Origin of the Tsatsa'kwe⁴ Mask.

(*Lower Uta'mqt.*)

A girl lived in the S'a'tcinko country near Yale.⁵ She was so disobedient that her parents could do nothing with her. At last they beat her soundly, poured urine on her face, and turned her outside. Her uncle took pity on her, and, taking her to his house, hid her. Her parents, who had in the mean time relented, and were somewhat ashamed of their cruel conduct

¹ This was to be in payment of his services in curing the child.

² Literally, "manitou-head." This word is used by the Uta'mqt to denote a mask or mystery head-dress used in dances. It is from the word *sEnam* ("manitou," or personal guardian spirit) and *-kai'n*, the compound form of their word for "head"; *-kai'n* is also a compound form for any word meaning "a covering for the head." In this sense, the word would mean *sEnam* or manitou hat, cap, or covering for the head." This is the *xoŋ'xol* of the Kwakiutl, see Franz Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians*, Annual Report of the U. S. National Museum for 1895, pp. 497, 516.

³ There were only two masks used by the Uta'mqt people. They belonged to two Spuzzum families who were half S'a'tcinko, and had obtained them through their S'a'tcinko relationship. They were introduced in recent years within the memory of people now very old.

⁴ A S'a'tcinko word meaning "fish" or "salmon."

⁵ Yale is the uppermost village of the S'a'tcinko on Fraser River, therefore the nearest to the Uta'mqt.

towards their daughter, searched for her, but could not find her. They did not know what had become of her.

The girl was sorrowful because her parents had cast her off, and she felt ashamed because of the way they had treated her, therefore she made up her mind to do away with herself. She wandered off to a lake in the mountains, where she saw many fish swimming in the water. She sat down to watch them. They changed themselves to the form of small children with very long hair, and came to the surface of the water, where they smiled at her and watched her. She said to herself, "I should like to live with these people, they all seem so kind and happy!" So she threw herself into the water to drown herself, for she thought by so doing she might join them.

As soon as she fell into the water, a violent wind blew over the country, and blew down her parents' house. She found she could not sink, so she came ashore again. When she left the water, it became calm; and on looking into the lake, she could see neither fish nor children. They had all disappeared, but she had obtained possession of the power and knowledge of wind. She went back to her people, and afterwards married and had a numerous family. This story became the possession of her family and descendants, who carved pictures of it on their grave-boxes, and used masks representing *tsatsa'kwe*, which they used in their dances at potlatches. Some of her descendants also possessed or inherited the knowledge of wind, and could make it blow when they willed.

This story was related by an old man called Ikwa'n, who is half S'a'tcinko, and inherited it from his Yale ancestors. He alone, of all the Spuzzum people, had the right to use this mask and carving, and he introduced it there by carving it on the grave-box of his children and using the mask at dances. The only other people having the right to this story, mask, and carving are relatives of his belonging to Yale.

39. The Beaver who Made People.

(Lower Uta'mgt.)

Beaver lived in a small underground house¹ near a pool on the lower part of Spuzzum Creek. The pool was "mystery water" (*xaxa'tko*). His sister lived on the opposite or eastern side of the Fraser River. They were the only inhabitants of the country at that time. They wished that the country might be peopled: so Beaver made (or created) people to inhabit the country.²

¹ The underground house is situated about a mile or less from the mouth of the creek, on the upper or northern side. Near it there used to be a rather large stone somewhat resembling a hammer in shape, which the Indians called "The Beaver's hammer" or "pestle" (*tu'thilt*). I visited the site myself.

² The Indians could not tell in what manner he created them, nor of what substance (if any) he made them.

After he had made many people, his sister told him one day that a man was approaching from below (down the river) who metamorphosed everything: therefore he fled to the mountains around the upper part of the creek; while his sister took refuge on the top of a high mountain above Yale, on the opposite side of the river from that place, from which she could watch the stranger.

The Transformer, on his way up the river, came to the people which Beaver had created at Spuzzum, and metamorphosed them.¹ Then he returned down the river again. After he had gone, Beaver returned home and began to make people, as before.

Some time after this Beaver's sister again warned him of the Transformer's approach, and again they fled into the mountains. Upon his arrival at Spuzzum, the stranger metamorphosed the people as he had on the first occasion.

Thus he came yet a third time, and did the same thing. Then Beaver's sister said, "If he comes again, we will not run away, but will stay with the people, and see what he will do to us." Therefore, upon the Transformer's arrival for the fourth time, they remained where they were; and the Great Chief (or Transformer)² turned the sister into a mountain-peak (the same one from which she watched his approach), and her brother he changed into the animal beaver, saying, "You shall no longer make people." It is not related that the Transformer killed or metamorphosed the people the last time: therefore it is supposed by some that these people of Beaver's creation were probably the ancestors of the people there at the present day; viz., the Spuzzum people.

40. The Origin of the Spuzzum People.

(*Lower Uta'mqt.*)

There were four underground houses at Spuzzum Creek, — two on the south side of the stream, and two on the north side. One of the latter was inhabited by *xaxa'*.³ A father and son belonging to one of the houses on the south side of the creek were away hunting in the mountains down the river. At that time the people of Spuzzum did not know of any other people living farther down the river.

In the course of their wanderings, the two men came upon a village of strange people. On approaching, they were welcomed and treated kindly,

¹ The Indians could not tell me in what manner the transformation took place, nor into what they were changed. Some claimed that he simply killed them.

² It is said that the Transformer who did these things was the Great Chief, probably God.

³ Said to be the same *xaxa'* who are mentioned in other stories as living in the deep underground house (see p. 277).

although their languages were mutually unintelligible. They must have belonged to the coast tribes. They saw many strange things there, among them a copper hammer, to which they took a great fancy, and, before departing, purchased it, as well as an elk-horn chisel.

On reaching home, they showed their wonderful purchase to their friends; and the people of all the houses, including the *xaxa'* people, flocked to see it. After all had examined it, they repaired to their respective houses and went to sleep; but none of those who had looked at or had touched the copper hammer awoke again. They all died that night.

Now it happened that at the time there were two young men¹ away training in the mountains. They belonged to one of the houses on the south side of the creek; and on their return home, they found all the people dead. They entered the other house, and found all the people dead there also; then they crossed the creek to the house of the *xaxa'*, but found them dead likewise. Then they repaired to the remaining house, where the people were also dead excepting an old woman and her two young grand-daughters, who were the only people who had not gone to see the wonderful copper hammer and the chisel. The two young men were very glad to find some one alive, and took up their abode with the survivors. They all lived together in one house.

After the girls had come of age and had finished their training, their grandmother said to them, "You must marry these two men who have helped to support you so long. You must become their wives and beget children, so that we may not become extinct in this place." Therefore the girls married the two men, and they had numerous children, from whom it is said most of the Spuzzum people are descended.²

41. The Dog People.³

(*Lower Utd'mgt.*)

The Dog people lived in an underground lodge near Spuzzum. Their house was called *kaxa'lx* ("dog-house"), and had a false floor. Strangers upon entering, and when about to leave the bottom of the ladder to step on the floor, tumbled down into a pit of greath depth, where they were killed and eaten by the Dog people, who never came forth except at night.

¹ Some say they were brothers.

² Some say that all the real Spuzzum people are descendants of these two couples; but some of the people now living at Spuzzum belonged originally to further up the river and are not real Spuzzum people.

³ These may be the same people as those described in the story of the deep underground house, (see p. 277).

42. The Deep Underground House.

(Lower Uta'mqt.)

There were two underground houses close together near the mouth of Spuzzum Creek. One was inhabited by Indians; while the other, which was very deep, was inhabited by a strange people or *xaxa'*,¹ who never came out of their house in the daytime. It is said that the young men of the one house repaired at night to the outside of the other house, and, gathering up all the chips, etc., swept the ground quite clean; and on the following night the *xaxa'* young men repaired to the outside of the Indian's house, and did likewise. Thus they did these favors alternately for one another, and the outside of their houses was always clean.

They never entered one another's houses; and if an Indian wished to shell something to the *xaxa'*, he took it to their house and lowered it down with a rope. The *xaxa'* took it off at the bottom, and, tying in its place the equivalent of whatever the Indian wished in return, the latter pulled it up and took possession of it. If, however, a stranger came to trade from up the river, and, not knowing the ways of these people, descended the ladder into their underground house, as soon as he reached the bottom, he fell in a fit.² Then the *xaxa'* carried him to the top of the ladder and threw him outside, where after a time he recovered, and never again evinced any desire to enter their underground house.

These people were possessed of much magic. Whenever they wished to have a fire, they cut some sticks up in small pieces, and, placing them down on the fireplace, they turned their backs to the wood and said in a loud voice, "Take fire!" (in the Yale language) and immediately the sticks blazed.

¹ *xaxa'* are mysterious, wonderful, supernatural, etc. The word *xaxa'* has the same significance as the Dakota term *waka'*. They are said to have spoken the Yale language.

² A fit of violent convulsions. Some say the people, when they stepped off the bottom of the ladder (on to what they thought was the floor), fell down out of sight, and never came back. The house had a hole in the floor, which was very deep or bottomless.

VII. — SEMI-HISTORICAL TALES.

43. The War-Party that killed the Sturgeon.

(*Lower Utā'mqt.*)

A long time ago a war-party of Utā'mqt went to attack the Ē'yut of Fort Douglas; but, although they hovered around there for some time, they were unable to surprise their enemies, and, deeming themselves too few in number to make an open attack, they returned. On their way home they were unable to find any game, and were reduced to the verge of starvation. When they had reached the lake called Pa'piltē'm, near the head of Spuzzum Creek,¹ they saw a huge sturgeon in the middle of the lake. Only a very narrow embankment confined the waters of the lake. It was very deep on the lower side, but on its upper side the water of the lake was just even with the top. They made a halt here; and, after holding a consultation, they agreed to cut the embankment so as to let the lake run dry, and thus to capture the sturgeon, which they wished for food.

As soon as they set to work doing this, two of the young men became afraid, and ran away to a distant point, from which they watched their comrades at work. Before long the people had made a cut in the bank, and the water began to flow out. As the water ran, it made the cut deeper and larger, and thus itself increased momentarily in volume and speed. Shortly after the water had started to run, black bears floated out with it. After these came many dogs, and at last came people, mostly women, who, as they floated, sat weaving goat's-hair blankets, and seemed all-unconscious that anything was wrong.

The lake ran almost dry, and left the sturgeon stranded in the middle, where it had first been seen. Then the men attacked it with their spears, and, after killing it, cut up its flesh, which they at once began to roast and boil. After feasting heartily, they all lay down on the lake-shore to rest themselves, and, feeling drowsy, fell asleep. None of them ever awoke again.

Then the two young men ran down to where their friends were on the Fraser River, near Spuzzum, and told them all that had happened. After relating their story, they went mad, and, biting themselves like dogs, shortly afterwards died. The water from the lake ran down, and has continued to do so to the present day, thus forming one of the feeders of Spuzzum Creek. The water-spirits (*xaxad'tko*), in the shape of bears, dogs, and people, floated

¹ Some say there was no creek before, and that this was the way that Spuzzum Creek originated.

down with the stream; but some of them stopped in each of three large pools in the main creek, and consequently these pools are considered wonderful (*xaxa'*) at the present day. Some of the water-spirits also stopped at the waterfall near the mouth of the creek. Persons (especially strangers) who repair to these places at the present day are often unknowingly seized with sickness, while others see apparitions of the water-spirits in the shape of black bears, dogs, or people, or hear dogs yelping from the water, and immediately afterwards they become ill. In either case, persons attacked with this peculiar sickness turn mad and bite themselves. If they are not at once attended to by a medicine-man who understands the water-spirits of the creek, they usually die. Formerly young men used to repair to the pools and waterfall of this creek, where they trained themselves to become medicine-men.

44. The Strange People discovered by the S'a'tcinko.

(*Lower Uta'mgt.*)

A people, who were S'a'tcinko, lived at the head of a creek which takes its rise in a lake called Cultus Lake, situated in the hills back of Chilliwhack. They lived near the place where the waters flow out of the lake, and they fished plenty of salmon and other kinds of fish at this place. They had lived there a long time, and yet they knew very little about the lake which was so near to them. The country right at the source of the creek and all around the lake was a tangled forest, rocky and impassable owing to the thick underbrush: consequently the S'a'tcinko, who lived on the creek, never attempted to penetrate it.

One day two young men from the creek were out hunting in the neighboring hills, and from a distant eminence they obtained a good view of the lake. To their surprise, they beheld a wreath of smoke rising from the timber near the lake's edge. They thought it must be smoke from some camp: so they approached the lake from the direction opposite to the creek, and found that the country was not so tangled as around their own home, near the outlet of the lake. After a long walk they arrived at the place where they had seen the smoke, and were astonished to find many people living there. These people lived principally by fishing in the lake, and knew nothing of the S'a'tcinko who lived so near to them. They talked in a language which was unintelligible to the S'a'tcinko, and was said to be similar to a language spoken by a tribe of Indians on the American side, west of the Cascades. These people thought the young men were interior or Thompson Indians, of whom they seemed to know. The chief gave a wife to each of the S'a'tcinko young men, who, returning home, informed their people that a people almost as numerous as themselves were living on the lake.

These two peoples had been living for generations within a mile or so of each other, and neither knew of the other. Then the S'a'tcinko set to work and cleared the upper part of the creek and adjoining lake of all obstructions, and also made trails along the banks to the village of these people. After communication had been established by canoe and trail between the two villages, intercourse between the two peoples became frequent, and they intermarried one with the other. Eventually the lake people were absorbed by the S'a'tcinko, whose language they adopted. The last person who could speak their language was a very old man,¹ who died a few years ago.

45. The Strange People discovered by the Hunters.²

(*Lower Uta'mqt.*)

Some people travelled down Fraser River,³ and at last located a place where they intended to camp permanently. At that time they did not know of any people different from themselves, or of any language other than their own.

One day two hunters who had been training wandered far away, and, coming to a lake,⁴ saw some people living in wooden houses. They hesitated to approach, because there were many people. At last, approaching boldly, they were surprised to hear the people talking in a language different from their own, and which they did not understand. Hitherto they had thought that all people spoke the same language. The people received them kindly, and made them marry and stay among them.

After a time the hunters returned to their own country, taking their foreign wives along with them. After this the two people became known to each other, and occasionally the one tribe visited the other. The people thus discovered were probably S'a'tcinko. This incident happened a very long time ago.

¹ The Uta'mqt who narrated this story said he saw this old man some years ago at a S'a'tcinko gathering, and was at the same time told the details of the story as narrated above, but had heard fragments of it before that.

² This story is evidently about the same people as those mentioned in No. 44, or it may possibly refer to a meeting with the S'a'tcinko.

³ Some say they travelled down the river until they reached a place at or below Spuzzum.

⁴ Some say the lake was situated somewhere near or inland from Chilliwack. Formerly Uta'mqt hunters used to hunt occasionally on the hills as far west and south as there. The S'a'tcinko seem to have done very little hunting at a distance from their homes, and they seldom left the rivers.

VIII. — TALES ADOPTED FROM THE COAST-TRIBES.

46. Mink.¹

(*Lower Uta'mqt.*)

Mink had two wives, — Willow-Grouse and Partridge. He did not care very much for either of his wives. He loved another woman, whom he constantly visited. After a time she died, and Mink was disconsolate. He told the people that he was dying of a broken heart, and asked them to place his body beside that of his love. He feigned death; and the people, thinking he was dead, took his body and placed it beside that of the woman he had loved, in a large grave box² or house, which was situated on a prominent knoll close to and overlooking the river. Here he staid for some time, and had sexual intercourse with the dead woman. Sometimes he got tired, and, leaving the grave-box, repaired to the edge of the knoll and watched the people in canoes going up and down the river.

One day he saw some people in a canoe passing close underneath where he was hiding. He stood up, and said, "People, I am Mink. How are my wives, are they married yet?" One of the men answered, "Yes, Willow-Grouse is married;" and Mink answered back, "I expected that." The people who had seen Mink related the incident when they got home, so some of them went to the grave-yard to find out if it were true. On reaching there, they found that Mink had disappeared, the body of the woman was in a wrong position, and some of the other bodies had also been disturbed. They believed that Mink had come to life again.

Mink, after travelling away some distance, came to a large house, (like those of the S'a'tcinko or Coast Indians), where the people had killed many seals³ and were feasting. He entered the house and sat down in the chief place.⁴ The people were angry, and removed him to the lowest place, near the door, and gave him very little to eat. Mink felt insulted at this treatment, and, leaving the house, went to see his grandmother, who told him what to do.

¹ Skaië'xia is used as his proper name. It is the Yale (S'a'tcinko) word for "mink." Tséx'alatcín or Tsix'ala'tcín is the Thompson word for "mink." The Mink story among the S'a'tcinko is a very long and important one, some of the incidents being somewhat similar to those in this story. See Boas, Sagen, pp. 34 et seq.

² Similar to the grave-boxes used among the Uta'mqt (*Au'ka*).

³ There are no seals in the Uta'mqt country; but occasionally they come as far up as Harrison Lake, and even to Yale. The Uta'mqt call them by the S'a'tcinko name.

⁴ Evidently the place of honor, or seat, for the most distinguished person.

He retired into the woods for several days, where he busied himself making first a large knife and then a wooden seal which he covered with seal-skin. When he had finished the seal, he said to it, "Cry!" and it at once cried; "Move!" and it moved: so he was well pleased with his work. He commanded it to go to the house where the feast was still in progress. It entered, and sat down on the chief seat. The people ordered it to leave, but it would not go: therefore they attacked¹ it with spears, but they only glanced off. Then the seal ran through the middle of them, and, reaching the water,² swam around. All the young men took canoes and gave chase, intending either to capture or to kill it; but it dodged and dived so quickly that they could not get near enough to harm it. The seal came up underneath the canoes and capsized them, and many of the people were drowned. After capsizing all the canoes, it disappeared and was seen no more.

Some time afterwards Mink called all the deer from the mountains down to the riverbank. When they arrived, he told them all to stand in a row, with their tails towards him. After looking at them, he said, "You are not fat enough yet, you better go back to the mountains for a while longer." So they all ran away to where they had come from. Again he called the deer, and, after looking at them, he told them they were too lean. On the third occasion he considered them fat enough, therefore ordered them to embark in his canoe, which they did. When they were all on board, he paddled across the river to his grandmother's house, and, on entering, said to the old woman, "My canoe is full of fat deer. Go down and drive them up." She went down; but although she ordered them out of the canoe, and afterwards tried to drive them with a stick, they refused to move. She came back and told Mink that she was unable to drive them, therefore he went down and commanded them to get out of the canoe. This they did. Then he told them to march up to the house, but this they would not do: instead they all ran away up the mountain-side, laughing at Mink, who felt quite crestfallen.

Shortly after this he said to his younger brother, Marten, "Let us go to the place where the salmon go in and out." Although somewhat afraid Marten agreed to this. Now, at this time the Lower Fraser River³ was blocked by a "mystery" (*xaxa'*)⁴ in the shape of a very large fish,⁵ that occupied the whole width of the river with its huge body, which was also very high and stretched across the river like a fog-bank. This creature had an immense mouth, which extended right through its body like a passage; and when it closed it, nothing could pass up or down the river, but when it

¹ Some say they threw spears at it.

² Some say the river.

³ Some part of the river between Harrison River and the mouth of the Fraser.

⁴ A mysterious being, possessed of great medicine.

⁵ Some say a whale, or, rather, give the S'a'iclnko name for whale. They have no very clear idea of what a whale is like, except that it is a large fish with a big mouth.

opened it the salmon¹ passed through to the waters above. As long as its mouth was open, the salmon went in and out. Mink and Marten went downstream in their canoe until they came to the monster, which had its mouth open. The salmon were very thick round about, and were passing in and out. They paddled their canoe into its mouth, which closed at once. They were thus imprisoned, and could not get out either way. Marten became afraid, and wished to cut his way out; but Mink said, "There is no hurry. Salmon are plentiful here. We will catch them and eat them." So they staid in the monster's belly for several days, catching salmon. They broke up their canoe and made fire-wood of it to cook their salmon. All the hair fell out of their heads except eight hairs. After they had burned up their canoe, Mink said, "I will cut off the *xaxa's* heart;" but Marten was afraid, and told him not to do so. Mink, however, persisted. It was hanging right above their heads, and was as large as a big basket.² Mink cut off the heart, and at once the *xaxa'* went into his death-struggles. He took a long time to die, and flopped and rolled up the river until he came to the place where Harrison River leaves the lake. Here he expired at last, and lay still. Mink called on the birds to help them, and they began to pick at the corpse, but could not make a hole large enough or of sufficient depth for them to pass out.

The inhabitants of the place heard the noise of people talking, and hurried to the spot. They said, "It is Mink. Let us kill him!" Armed with spears they surrounded the hole. Mink cut through from below until he could see just a little daylight. Then he tied his eight hairs together, and, tightening his belt, told his brother to take a firm hold of it. He made himself and his brother invisible, and passed out through the hole with his brother clinging to his belt. When a safe distance away, he changed himself and brother back to their natural forms, and began to laugh at the people, who were still surrounding the hole. The people were angry when they saw him, and said, "It is Mink. He has escaped."

47. Skaiyā'm.³

(Lower *Uta'mgt.*)

An old woman named Skaiyā'm lived all alone. There were no other inhabitants in the country where she lived. She desired to have a husband and children, but she did not know where to find any man: so she created

¹ Some think that the salmon belonged to him. They say the salmon never went very far away from its mouth.

² *SINAK*, a large, round or oblong basket with a lid, made by the Thompson Indians.

³ See Boas, *Sagen*, p. 35.

two girls out of fish-roe, and called them her grand-daughters. They grew up to be young women, and desired to have husbands; but of course their grandmother could not help them to gratify their wish.

Then Skaiyā'm thought of a scheme. She feigned sickness, and told the girls, in the event of her death, to put her body in the canoe, and also her favorite antler chisel and stone hammer. Then she feigned death; and the young women, thinking she was dead, put her in the canoe, which was always kept moored near shore or tied to the bank. Before long she cut the canoe adrift and floated downstream. As the water had risen a little, the girls thought the canoe had broken adrift, and they said, "The canoe with our grandmother's body has broken away."

Skaiyā'm went ashore away downstream, and fixed herself up to resemble a man. She tied the loose skin of her breasts in a knot under each armpit, so that her chest resembled that of a man and was without wrinkles. She painted her face, and fastened on the chisel for a penis, and the hammer for testicles. After she thought herself sufficiently disguised, she embarked in her canoe and paddled upstream. Her grand-daughters saw her coming, and thought it was a man. She slept with them that night and had intercourse with them. Next morning they were very sore, and were also suspicious. They said, "We will find out what kind of a man this is." So they caught hold of Skaiyā'm, and one of them tickled the soles of her feet, thus forcing her to laugh. As soon as she laughed, they knew who it was. Then Skaiyā'm talked to them in her natural voice, and acknowledged that she had only feigned death. On examining her, they found her false privates, which they took and threw away. They were angry at Skaiyā'm for deceiving them: so they took her to the river and drowned her. She laughed as she sank, and the air-bubbles rose to the surface of the water. That is the reason that we sometimes see bubbles rise to the surface of the water. It is Skaiyā'm laughing.¹

Then the young women travelled down the river, and after a time came in sight of a house,² which they entered. Here they found an old blind woman nursing a baby (her grandson). They said to her, "How dirty your baby is! Why don't you wash it? Give it to us. We will wash and clean it for you." So the old woman gave them the baby to wash. Then one of them concealed it, while the other one put a piece of rotten wood in the cradle in its stead. They said, "Now rock your baby, we have put it back in the cradle." So the old woman began to rock the cradle, while the two women ran away as fast as they could.

After some time the old woman discovered the trick which had been played on her, and summoned her husband, who was fishing on the river,

¹ Some say she became a *ḡaḡa'd'tho* or water-spirit.

² Some say the house was a long wooden one, like those used by the S'a'telinko.

to her aid. They sent their son, who was a young man, in pursuit of the women. The old woman drew up the loose skin of her breasts into a bunch, and at once the distance between pursued and pursuer became short, for by her magic the surface of the earth became contracted like the skin of her breasts. The young man had almost overtaken the fugitives when the old woman, getting tired, let go the skin of her breasts, and, the earth expanding again, he found himself a long distance behind. The old woman did this, all together, three times, but each time with like result: so the young man returned without having overtaken the thieves.

Then the old woman, who was determined to have a grandson, made the rotten wood into a baby boy. This boy grew up to be a man, and went hunting. His elder brother, who had been stolen by the women, also grew to be a man, and lived with them as their husband.

One day the two brothers met while hunting in the mountains, and after much questioning identified each other. The elder accompanied the younger on a visit to the old man and woman, and afterwards returned to his wives the roe-women, taking his younger brother with him. He gave one of them to him, and thus the women thenceforth had each a husband.

48. Made-her-sit-down-on-a-Seat (lkwô'patêm).¹

(Lower Uta'mqt.)

A man lived with his wife in an underground house which formed one of a group of such houses. His relatives lived with him in the same house, while most of his wife's relatives lived in one of the adjoining houses. His wife went gathering *stô'ats* (the inside bark of cedar) every day, and always came back loaded with the very best kind. She went oftener than was necessary, and generally staid away all day. She dressed herself in her best clothes, and took much care with her toilet before departing. These actions aroused the suspicions of her husband, who made up his mind to watch her.

He followed her into the forest next day until she stopped in front of a tall, shapely cedar-tree.² Then he hid himself and watched. The cedar changed itself into a man, tall and good-looking, and approached the woman, who received him affectionately and embraced him. They had sexual intercourse with each other, and lay together all day. Towards evening the man gave her a large bundle of the finest cedar-bark, which she put on her back to carry home; and when she departed, he changed himself back into the tall cedar-tree.

¹ *Lkwô'patêm* signifies "made her sit down on a seat," or, more literally, "set her [or him or them] on something" (*Lkwô'pêm*, "to sit down on a seat;" *Lkwô'pîn*, "seat or chair," "thing to sit down on"). See Boas, *Sagen*, pp. 89, 96, 123.

² Some say a tree about two feet and a half in diameter, straight, and with very few limbs.

Having obtained full evidence of his wife's guilt, the husband hurried home, and next morning told her that he would accompany her to gather cedar-bark. He took her to the same tree¹ which had changed itself into a man the day before, saying to her, "This is a fine tree, and has nice bark. Let us climb to the top of it and start stripping the bark from there." When they reached the top, he cut it into a sharp point, and, making the woman strip herself naked, he placed her² on the top with the sharp point inserted in her privates. After tying her securely, he stripped the bark off all around the tree for a considerable distance down, and then, descending, went home.

She cried to her youngest brother for help (his name was Xoxōlamē'ya), but he did not hear her at first. At last he heard her cries and found where she was; but, seeing that he was unable to render her any assistance, he ran home and told the people, who at once hurried to the scene.

She was dying then from the effects of the hot sun, loss of blood, and the great pain. She said to the people, "I am dying. You cannot rescue me. The sun is hot, and you may be thirsty; but do not eat the berries which you see growing underneath (or at the foot of) this tree, because they are drops of my blood." The berries were blackberries.³

The people began to climb the tree to try to rescue her; but none of them could pass the barked part, because it was so slippery. At last they got Snail to attempt it; but, although he was able to climb over the barked part, he took so long to reach the top, that the woman had expired before he got there. He released her and took the body down, and the people buried it.

Now, it happened that the woman had another brother who was exactly like herself in height, build, complexion, voice, and features. He dressed himself up in her clothes, and a few days afterwards he repaired to the husband's house. He said to his brother-in-law, "I am your wife. I was not really dead, although the people thought I was."⁴ The brother-in-law, as well as the other people in the house, believed this story, so the supposed wife went to bed with her husband; but when the latter wished to become too familiar, the former pushed him away, saying, "You must desist for a few days. That was a terrible injury you did to me. You surely don't expect me to be healed yet."

One night, after his brother-in-law and all the people were asleep, he pulled out his knife, which he had concealed on his person, and killed his brother-in-law by cutting his throat. Then he suddenly left the house. Next morning, before it was quite light, a boy in the house said to his grand-

¹ Some say to an equally fine tree, but a different one.

² Some say made her sit down on.

³ The berries known as blackberries, black raspberries, or brambles.

⁴ Some say that he said, "I am your wife come back to life again."

mother (the husband's mother), "I will go to my elder brother's bed and lie down with him for a while" (the boy had been in the habit of doing this some mornings); but the old woman, hearing a subdued sort of noise, said, "Do not bother your elder brother this morning. Don't you hear him? He is making a nephew for you."

The sound she heard was that of the blood gurgling and dripping from the dead man's wound. As the sound continued, the mother thought to herself,¹ "He remains long having connection with his wife this morning!" Then she said, "Get up, child, and wash yourself. It is morning;" but still the sound continued. When it was really light, the people discovered him lying dead with his throat cut.

49. Burned-Themseves (O'iatcu't).²

(*Lower Uta'mgt.*)

In a certain place there were four underground houses close together, and the children and young people of these houses used to play together. A girl belonging to one of the houses was visited nights by a young man who lay beside her. She could not find out who he was, and thought he must be a stranger: so she watched the young men in the daytime when they played games, but could not detect any stranger among them. At last she granted the young man's desires, and became still more anxious to find out who he was. One night she rubbed paint made of red ochre and grease on her hands, and when the young man lay with her, she drew her hands down his back. Early next morning she watched the young men as they went to bathe to see which of them had the red marks on his back. To her horror she discovered that it was her elder brother, and next night, when he came to her, she reproached him bitterly for deceiving her.

Being ashamed, they fled to the hills, breaking the ends of branches here and there as they went along. They selected a place to stay in, erected a lodge and lived together as husband and wife. After a time a son was born to them. He grew very quickly, and one day after looking hard at his parents, he said, "You look very much like each other." Again he looked at them, and said, "Your faces are both alike." Thus he looked at them, and addressed them in this manner four times. His parents said to each other, "Our son makes us feel ashamed: we will send him away to his grandparents."

The father hunted every day, and was very successful. Their lodge was full of dried meat. Each night when he came home, he brought some pitch-

¹ The old woman or mother is represented as always talking in the S'a'teluko language.

² Literally, "burn (or set fire to) himself (or themselves)." See Boas, *Sagen*, p. 37.

wood¹ with him, which he split up in thin strips and placed them in between the poles or framework of the lodge. Before very long he had hundreds of these pitch-sticks stuck here and there all over the framework on the inside of the lodge. They told the boy they wished him to go to his grandparents on a visit for a while, and gave him four gloves filled with fat meat and other things as a present to the old people. They directed him how to go, and said if he followed the line of broken branches he could not go astray. They also told him not to look back on any account, but before he had gone a great distance, his curiosity was so great that he looked back and saw a great smoke ascending from his parents' house, which was in flames.

After their son had departed, the parents set fire to their lodge, then, lying down and covering themselves up, they allowed themselves to be burned to death. The large amount of pitch-wood in the house caused the great smoke. The boy reached his grandparents and remained with them.

¹ Some say he walked home with a staff of pitch-wood every night.

IX. — TALES BASED ON EUROPEAN FOLKLORE.

50. A'lu't.¹

(*Lower Uta'mqt.*)

A man once gambled away everything he possessed, including even his wives and children. He felt so much ashamed of himself, that he would not stay among the people, and wandered away alone, altogether destitute of clothing with the exception of an apron of fir-branches, and feeling very miserable.

When he came to a house, he heard something crying or singing. It was an invisible animal belonging to two women, who had seen him approach, and now invited him to enter their dwelling. As he was naked, he was ashamed to comply with their request, but they seized hold of him and forcibly pulled him into the house. They washed him and gave him clothes to put on, and then asked him where he was travelling to. He said, "I do not know exactly where I am going, but I intend to visit strange and distant lands." They said, "If you are going on a distant journey, it will be much better if you ride a horse." He answered, "But there are no horses here." They said, "Go outside and walk once around our lodge, and you will see." So he walked around the lodge, following the sun's course; and when he came to the door again, he saw two fine-looking horses inside, but did not see the women. After walking around the lodge again, he came to the door, and, looking in, saw the two women, but no horses. They said to him, "Don't you wish to ride?" and he answered, "No." Then they told him to walk around the lodge again. He walked round once, and, looking in, saw the horses; and walking around the second time, he found they were gone, and the women were in their places. The women changed themselves into horses and back into human form. Although they asked him to ride again, he refused, and told them he intended to resume his journey on foot.

On his departure, they gave him a knife² and a belt, which he put on. When he came to a lake, he threw the end of his belt across, and it formed a bridge, on which he crossed over. When he was halfway across, he saw many beavers swimming about. One of them struck him with his tail, and knocked him off the bridge, so that he fell into the water. Then, they conveyed him to their house. Here they told him that they were in

¹ A'lu't, a loser (at gambling); a person who is always unlucky at gambling.

² Some say it was an axe that was given to him.

sore straits because of their inability to cut trees: so he told them to open their mouths, and he would make them able to cut trees. As each one opened its mouth, he threw his knife into it, and thus they became able to cut down trees. Then they conducted him to the bridge, and he went on his way.

Before long he met a young man, who asked him where he was going. He answered, "I am going to a distant land to see strange people." The young man said, "In the next country are strange people, and a *xaxa'*¹ there has a pretty daughter, whom you may desire to marry. If you wish her, I can get her for you; but you have not sufficient magical powers to obtain her yourself." He answered, "I shall be glad to marry her if you can get her for me." So the young man went to secure her. He found her alone in her lodge, for she was a young girl;² and was sitting there whistling on her flute.³ He told her that a man from a far country sought her, and was waiting for her some distance away, and that he would conduct her to him. She consented, and, after spitting on her whistle (that it might continue to whistle), she departed with the young man, and, joining A'lu't, they all journeyed together back towards the lake.

The girl was not missed for several days; but at last some of the people said to her father, "Your daughter does not whistle so loudly as is her wont." He said, "She may be getting tired of whistling." Again they informed him, "Your daughter has ceased whistling altogether:" so he went to her lodge, and found that she was gone. Then he went to his wife and informed her that their daughter was not in her lodge, and that he was afraid she had been stolen. His wife looked over the world, and saw their daughter travelling with two men towards a lake, so she despatched her husband in pursuit. When he came near, the girl changed herself into an old woman, her husband into an old man, and the young man into a dog. She created an old dilapidated lodge near the trail, and they sat down inside. Her father did not recognize her. He inquired of the old couple if they had seen any people pass that way. Since they denied all knowledge of the fugitives, he gave up the pursuit and went home.

When he reached home, his wife was angry with him, and said, "Why did you come back without your daughter? She deceived you. It was she who appeared as an old woman." Then the husband and wife both started in pursuit, and drew near to the fugitives as they reached the lake. A'lu't threw down his belt on the lake, and it became a bridge as before, upon

¹ *xaxa'*, a person possessed of much mystery of magical power; a mystery, or anything possessed of great "medicine."

² *Lxonilx*, a girl at the age of puberty, and undergoing her training.

³ A tube made of bone with three or four holes in it, used by young men and women as a whistle or flute. It was also used for drinking through, although some used it entirely as a flute, and drank through another tube of bone which had no holes in it. Those with holes for whistling were seldom used by the Uta'mqt, and seem to have been chiefly confined to the Upper Thompsons, Okanagan, and southern Shuswap.

which they all crossed in safety. As the pursuers reached the middle of the bridge, the girl gave the belt a turn, and precipitated her parents into the water, where they were turned into ducks.

When they reached A'ilu't's country, the girl threw down a short stick, and it became a large house, in which they took up their abode. When she threw down another stick, slaves appeared to serve them. Then A'ilu't gambled with all his former opponents, and won back all his possessions, and much more besides. He also recovered his wives and children, and they lived with him.

51. The four children.¹

(*Lower Uta'mqt.*)

A man had four children who annoyed him very much, and followed him wherever he went: so he devised a plan to get rid of them. He rolled up a long piece of thread on a reel, and the next time he went away he unwound it as he walked along. His children accompanied him, as usual. After travelling a considerable distance from home, they camped for the night. On the following morning he told the children he was going hunting and would not return for some time, but, if they would only wind up and follow the string, they would find their way home without any difficulty. They were not desirous of going home, however: so, when their father came back to the camp at night, he found them still there.

Next day he travelled to another distant camp, where they staid for the night. On the way thither he gave them many pieces of phosphorescent wood,² which he told them to scatter along the path, so that by their aid they might be enabled to find their way back. On the morrow he went hunting and did not return. The following day the children started for home, guiding themselves by the phosphorescence; but there was other phosphorescent wood in the forest besides what they had distributed, and thus by going from one light to another they were led astray and at last entirely lost.

After travelling a long time, they came to the foot of a very tall tree; and the youngest of the four climbed up to obtain a view of the country, and thus, if possible, locate their position. He saw a wide, flat country³ stretching all around, and away in the distance smoke ascending as if from a camp-fire. After passing the night at the foot of the tree, they proceeded next morning in the direction in which they had seen the smoke. Here they

¹ Some say they were four boys.

² A kind of rotten, phosphorescent wood found in the forests and wet places.

³ There is practically no flat land in the Uta'mqt country, with the exception of little benches of a few acres in extent in some places.

found a house, which they entered. The only inmate was an old woman, who treated them kindly and gave them food. She said her husband was a cannibal, and would be home about evening. If he found them, he would certainly eat them. Therefore towards sunset she hid them away. When the husband arrived, he said, "Hûm, hûm! I smell human flesh," but his wife pacified him, and persuaded him that it was only imagination, and that no person had been there since he left. After he had gone to sleep, the children arose, and, stealing the cannibal's magic staff, they took flight. When the cannibal awoke, he missed his staff, and, being aware of what had happened, he at once gave chase. He nearly overtook the children just as they were approaching a river; but they threw the staff down on the water, and it became a bridge, on which they crossed, and pulled the staff over just as the cannibal reached the opposite bank. The latter, being unable to cross, had to return home without his staff and without capturing the thieves.

52. The wonderful Boy.¹

(*Lower Uta'mqt.*)

Grisly Bear stole a pregnant woman and took her to his house. Her husband searched for her, but could not find her. Before long the captive woman bore a son, who soon grew up and was able to go hunting. Now, Grisly Bear's house had many doors, but they opened or shut only at command of their master:² so the woman and boy could not go out or in except Grisly Bear allowed them to do so. At last the lad learned the secret of opening and shutting the doors. One day Grisly Bear allowed him to go out hunting. He shot a deer a long distance away, and, as it was late in the day, he returned without carrying any of the carcass home. On the next day Grisly Bear went out to carry in the meat. When he had gone away, the boy opened two of the doors and let himself and his mother out. They returned to his mother's home, but, on arriving there, found that his father had become an old man, for time went faster in the outside world than it did in Grisly Bear's house. His father was unable to recognize his wife, nevertheless he was glad to see them.

After staying some time at home, the lad told his father he intended to go to a distant country to look for work, and asked him to accompany him. After many days' travel, they reached a country where there lived white people who had many ranches, and had cleared the forest. The father applied for work, but they laughed at the idea of such an old man being

¹ This boy is named Jack by some. Compare this story with Tale XXXVIII, Traditions of the Thompson River Indians, p. 93.

² Some say they opened at his approach, and shut as soon he had passed.

able to chop trees. They gave him a job, however, to clear land, and pointed out a flat piece of forest of large extent, which they asked him to slash, stump, and fence. Then the lad ordered an axe of immense size to be made. The blacksmith was unable to lift it when it was finished, therefore a team and wagon had to be hired to take it to the place. Now, the lad took the axe and began to fell the trees. In a few days he had chopped all the timber, taken out all the stumps, and erected a snake-fence around all the land. When the white men saw the work had been finished, they were astonished that the old man had been able to do such a large piece of work in such a short time. They did not know that it was the old man's son that had done it.

When they had been paid for their work, the lad bought much food, which he gave to his father to live on; then, leaving him there, he continued his journey. On the second day he reached a house on the trail which was inhabited by a young man who was half Grisly Bear. This man accompanied him on his journey. After two days' travelling, they came to another house on the trail which was likewise inhabited by a young man who was half Grisly Bear. He also joined them on their travels. Journeying two days' march farther, they arrived at a village of white people, where they all got employment clearing land. They took turns at cooking. One of them always staid in the house to cook for the other two who worked.

One forenoon an old gray-bearded man visited their cabin. He said he was cold and wished to warm himself, therefore the young man who was cooking asked him to come inside. He sat down close to the stove. Seeing some meat boiling, he asked for a spoon to sup the water of the meat with. The cook gave him a spoon; and when his back was turned, the old man threw some of the boiling water on him. He did this three times. Then the cook attacked him, and they had a severe fight; but the old man got the best of the cook, and gave him a thrashing. The young man went to bed without paying any more attention to the dinner which he had begun to cook. At noon his companions came home from their work, and, finding no dinner ready, and the cook in bed, they wondered what was the matter.

Next day one of the others staid at home to cook. He did not know what had happened to his companion the day before, for the latter had said nothing about his adventure. The gray-beard appeared as on the preceeding day, and acted in a like manner to the cook who tried to put him out and was thrashed for doing so.

On the third day the lad himself staid at home. The old man appeared as usual, and treated him as he had his companions; but the lad attacked him and beat him until he left him for dead, and then threw him outside.

After dinner the lad went to work with his companions; and when they returned home in the evening, they found that the old man had revived and

gone away. Next day they followed his bloody tracks, and at last saw that they led to a house from which smoke was issuing. They attacked the house, which had three doors, — an outer, a middle, and an inner door. They broke them all, and, entering, attacked the old man, whom they killed. On looking around inside the house, they saw three boxes, and a great number of human bones and skulls scattered around. These people had been killed by the old man, for he was a cannibal and a robber. They burst open the boxes, and found that one was full of gold, one full of silver, and the other full of bank-notes. They took possession of these riches, which they carried home. The lad gave the silver to the young man who had joined him last, and the notes to the other young man, while he kept the gold himself.

On the way back these young men remained at their respective houses, while the lad continued his journey to the place where he had left his father. He found the latter all safe, so they continued their journey to the lodge where his mother lived. They found her starving, therefore the lad bought great quantities of food with his gold. He also erected a magnificent house, in which they took up their abode.

MYTHS AND TALES FROM NICOLA VALLEY AND FRASER RIVER.¹

I. — COYOTE TALES.

1. The Coyote.²

The Coyote was the most powerful in magic, the cleverest, the most cunning, and the wisest of all the ancients. Yet he sometimes made mistakes, and was often selfish, boastful, revengeful, foolish, and licentious. He was the greatest of all transformers, and did many good and beneficial works. He was sent into the world by the Old-one to put it right, and was specially active in the Nlak'a'pamux, Shuswap, and Okanagan countries. He did not travel, or do any work, in the Coast region, where the Qwa'qtqwal and others performed, although he went down there two or three times to bring up salmon. It seems he had nothing to do with transformations along the coast, and never interfered with the Transformers there. Neither would he let the Transformers of the coast interfere with, or travel through, his sphere of work. He did most of his feats when of middle age, and he lived a long time on earth. It is said he travelled very far toward the south and east, and some say he reached the borders of the earth. He is said to have been a man of very light complexion, tall, and lean, and a fluent and persuasive orator. In conversation he had a peculiarity of speech, caused by puckering his mouth, and mispronouncing certain sounds. At other times he spoke very deeply, using his throat a great deal; but he could change his voice any way he liked, and could speak all languages. It is supposed he lived with the Old-One before coming to earth, and that, when his time was up, he joined the Old-One again. It is thought he lives in the same place³ as the latter, but not in the same house. Others, again, say that he lives in the far north, at the edge of the earth, much beyond the most northern of human habitations.⁴ Here the Old-One prepared a house of transparent ice for him to dwell in, and put a log inside which burns forever. The aurora is the light of the Coyote's fire shining through the ice, or its reflection cast up by the ice. In this place he awaits the call of the Old-One to join him when he shall

¹ Unless otherwise noted, the following tales are from Nicola Valley (Tcawa'xamux).

² Compare Traditions of the Thompson River Indians, p. 20; also Shuswap, p. 622; Uta'mqt, p. 205.

³ The sky, or upper world, is meant.

⁴ Some Indians who have heard of expeditions to discover the north pole, not understanding the object properly, think that the whites are merely in search of the Coyote's house, only they do not like to say so. This, they say, will never be found, for the Old-One has made it among impenetrable ice.

return to earth. Some believe, however, the Coyote may be sent into the world again ahead of the Old-One, to prepare it for the latter's coming. The Coyote can hear when people speak his name. By rolling over, he causes a north wind, which makes the weather cold on earth. He is also said to cause rain by urinating.

According to the Nakamtei'nemux Coyote lived for many winters in the Nicola Valley, at a place called "Coyote's Underground Lodge." He hunted elk and deer in the winter-time, and in the early fall he fished for salmon (or perhaps other fish) at a place a little above Spences Bridge, where he had a weir across the Thompson River, the place being named "Coyote's Weir." It is located about six miles above Spences Bridge, where there are some bars and an island in the river.

Coyote had many wives at different times, and at least four sons who used to live with him at Nicola. They were known collectively as Tsamo'xe. Individually their names were, the eldest, Kwislse'ltse; the second, Kwistse-mo'xe; the third, Kwistxē'ai; and the youngest, Kwox'xa'e.

While Coyote was travelling about on earth making transformations, he gave names to different parts of the country. He would make a hill here, a bench or plain there; a rocky bluff here, a grassy slope there; bushes or trees of certain kinds here, and there widen or narrow a river, make shallow or deep water, make canyons, falls, and rapids; and so on. These things were supposed to be for the good of the people. Most of the place-names of each country were thus given by Coyote, and are therefore very old. Only a few names have been given to places by Indians since that time; and these, of course, are modern. He also made or defined many, if not all, of the boundaries between tribes. Some of these are not now known exactly. He also gave people personal names; and all the old family names are supposed to have been given by him, and are therefore very ancient. Some personal names are modern, and originated among the Indians in later days. Some think Coyote also caused the various tribes to speak different languages.

2. Nli'kesentem.¹

This story is identical with "Nli'ksentem" of the "Traditions of the Thompson River Indians," p. 21, from the beginning to end of the 32d line on p. 26. The only addition is that Coyote, besides the sons made of clay, pitch, and stone, made a fourth one of wood, which became a true man, and was afterward named Nli'kesentem. The first son dissolved, the second melted, and the third sank or was drowned.

¹ Compare also Shuswap, p. 622, Uta'mqt, p. 205, also Hill-Tout, Report of the Committee on the Ethnological Survey of Canada, in Reports of the British Association for the Advancement of Science, 1899, p. 55.

The following variant of this legend was obtained from a Nkamtei'nemux. The references refer to my "Traditions of the Thompson River Indians."

(p. 25.) When Nli'kesentem was ready to be lowered down by the Spider and his wife, the latter put four stones in the basket, saying, "Throw one of these stones overboard when you reach each of the four obstacles." She also gave him a present of four articles of clothing, a coat, shirt, leggings, and moccasins of buckskin, and some food to eat on the way, consisting of four bundles of roots which grew plentifully in the upper world. Each bundle was of a different variety.¹

(p. 25.) When Nli'kesentem reached the earth, he ran four times with the slack of the rope, — twice to the east and twice to the west. He tugged the rope four times,² — twice at each quarter; then the Spider pulled the basket up. He cached his present of clothes at Lytton, but carried the roots on his back to Beta'ni. Although he ate of them, they did not decrease in number.

He overtook four old women on the trail, — the Ant, Beetle, etc., and learned from them that his wife, Lqô'qena (the teal duck), had been taken by his father. He overtook his other wife, and where he told her to camp, he created a spring which runs at the present day.

(p. 25.) When out hunting one day, he was carrying his lunch of roots, as usual, and he felt them heavy. He thought to himself, "These roots are heavy, and do not decrease when I eat them. What shall I do with them?" Then the Spider's wife called from the sky, saying, "Throw them on the earth to the people." Nli'kesentem took some roots from the bundle containing tatû'en,³ and threw some to the east, saying, "You shall henceforth live on the earth, and grow plentifully in that direction. People will dig you and eat you in great numbers." Then he threw some to each of the other quarters, addressing the roots in the same fashion. Taking some roots from each of the other bundles, he did the same thing with them. Thus these roots from the sky became plentiful all over the mountains of the earth. Still most of the roots remained in the bundles, so Nli'kesentem emptied them out in the Beta'ni valley, saying, "You will become very plentiful here, and this place will become a noted root-digging resort." Therefore the Beta'ni valleys are celebrated for the great quantity and variety of roots to be found there.

(p. 26.) Raven heard a man talking in Nli'kesentem's widow's lodge, so he returned to his sons and said, "A stranger lives with our deceased brother's wife (*nqô'itsten*). Let us go and kill him." Taking their weapons, they repaired to the lodge, where they were surprised to meet Nli'kesentem, who welcomed them, and gave them food to eat.

Nli'kesentem made a woven packing-line (*snasâ'xên*) of the deer's entrails, with patterns on it like those of the Utâ'mqt. He made a flood to come in the creek, and, before the coyote could cross the log, he was washed away.

(p. 27.) When the girls answered that they wished to have some backbone of the humpback salmon, he threw his penis up stream, and, drifting down, it entered the youngest girl. The other girls, being unable to pull it out, tried to cut it with a sharp stone, but to no purpose. Coyote cried across the river, "Cut it with swamp-grass,"⁴ and with this they managed to cut it off short.

(p. 28.) When Coyote asked the Similkameen girls if they wished any backbone of the humpback salmon, they said to one another, "He addresses us in the Thompson (*Lâ'ktemûx*) language." They answered, "We want the back of the head of the male mountain sheep (*komé'pstens* or *solrô'ps*). He answered, "Very well, you shall have your wish. Your moccasins will have many holes, and your horses' feet be much worn by travel, before you will be able to get salmon."

¹ One bundle contained *tatû'en*-roots (wild potato or Indian potato, a species of *Claytonia*); another bundle consisted of *shamete*-roots (adder-tongue lily). The roots in the other two bundles are uncertain.

² Some say, eight times.

³ See reference to this plant in Traditions of the Thompson River Indians, p. 22, note 45.

⁴ A variety of swamp-grass with very sharp edges.

(p. 28.) Coyote staid a long time in the Upper Nicola and Similkameen countries, where he had many adventures. He was married to the Badger's daughter for a time and by her had children. He was also chased by the Buffalo and the Elk, for he had incurred their displeasure by playing tricks on them.

(p. 28.) When at last he visited Lytton, he was attired in an eagle-feather head-dress, buckskin shirt and leggings fringed with dentalia. He carried a quiver ornamented with very long fringes, and a fine Okanagan bow. He pretended not to understand the people, so they got the Short-tailed Mouse, who talked all languages, to speak to him, but without result. They had to converse with him by signs.

Before going into the sweat-house to treat the girl, he stripped off all his clothes. They found him on top of the girl, and were going to kill him; but he ran away naked, and laughed at the people from the hill-side. They seized his clothes, etc., but the buck-skin turned into sagebush-bark; the dentalia, into alkali-grass; the eagle feathers into excrement; and the bow and arrows, into twigs of tamarack (the larch-tree).

Coyote went on naked, and stole a robe from a man who was sweat-bathing. He had many more adventures after this, and did many wonderful things.

The Tcawa'xamux tell the end of this story as part of Coyote's wanderings. It follows the story 14, Coyote in Nicola Valley, recorded on p. 305.

Reaching Spences Bridge, Coyote turned up the Thompson River, and arrived at the place where he had thrown his penis across the river. The girl was still sick; and, as Coyote was dressed like a shaman, the people asked him to try and cure their daughter. He spoke to them in the Kalispelm language, and told them they must erect a sweat-house, and put the girl inside, as he treated all his patients in sweat-houses. They did as directed, and Coyote entered the sweat-house and commenced to sing. Then he had connection with the girl, and thus relieved her of the piece of penis. She cried out that the shaman was having connection with her; and the people, being angry, ran to kill him. He jumped out, and they chased him up over the mountain. He soon left them all behind, excepting the Humming-bird, who gained on him very fast. Then he threw himself down, and, rolling over, caused a fog to intervene between himself and his pursuer. The Humming-bird, being unable to find him, turned back.¹

The following versions of this incident were obtained from an old Nlak'a'-pamux'o'e from Lytton: —

It was the warm season, and at each stream Coyote ascended he saw some girls bathing. At each of these places he asked them if they wished any *soxalt'ken*. If they answered "Yes," he sent his penis across the river and let the salmon ascend; and if they answered "No," he became angry and made a rock barrier or falls in the stream, so that the salmon could not ascend. When he sent his penis across, it wriggled through the water like a snake, and entered the youngest woman; and while it proceeded, he paid out the other end just as one would let out a rope. When the woman was taken sick and the others tried to cut the penis with a stone knife, he called across, "Cut it with grass (a variety of swamp-grass with sharp edges)!"

¹ Compare "Traditions of the Thompson River Indians," p. 28; and Hill-Tout, Report etc. p. 65.

While conducting the salmon up a small tributary of Columbia River, he met a family who had a weir across the stream for the purpose of catching very small fish (about four inches long) that descended the stream. This family consisted of a man, his wife, and two daughters, the elder of whom had lately finished her training, while the younger one had just become pubescent. Coyote entered their house, and they offered him these small fish to eat. He asked them why they cooked these fish for him when there was plenty of large salmon in the creek. They said that was all they had; and they would not believe him, that large fish were to be found in the creek. He took them to the bank, and showed them many large salmon just below their weir. He made a fish-spear, and showed the man how to use it. They caught salmon, and cooked and ate them. Coyote said that henceforth salmon would ascend the stream every year, and the people would always be able to catch plenty at this spot. He asked to have the two daughters for his wives, and their parents readily assented. They both became pregnant, and in a few days each gave birth to a child. The younger one bore a male child, and the elder a female. As soon as the children were born, they could walk. This was the way with all of Coyote's children. Coyote left there, taking with him his daughter and her mother, and camped at a place on Columbia River. He had forgotten about the girl he had made sick at Lytton; but that night he either remembered about her or dreamed of her, for in the morning he made up his mind to go to see her. He said, "I do not wish to be encumbered on the journey with my wife and daughter. I will leave them here." So he threw his wife into the Columbia River and transformed her into stone. She may be seen there yet, leaning over on her back, and her knees sticking out of the water. The water pours over her thighs, and forms a kind of pool between her legs. He said, "Henceforth this will be a great salmon-fishing place, and the people will take their food from between my wife's legs." His daughter, who stood watching him as he transformed her mother, was changed into a rock on the bank of the river, which may also still be seen at this place.

When Coyote reached Lytton, he was dressed all over with dentalia, and the people wondered at his fine rich clothes. They tried to talk to him in several languages, but he pretended to talk a different language and not to understand them. They sent for Short-Tailed Mouse who had been married to men of all tribes and could talk all languages but she could not make him understand. Then they had recourse to sign-language. They asked him if he was a shaman, and he said "Yes." They told him that they had a sick girl; and he made signs to them to erect a sweat-house and put her in it, and he would cure her.

When Coyote had entered the sweat-house and pulled down the door-flap, a man who was suspicious crept up and sat down near the entrance. Presently Coyote stopped singing, and the door-flap began to move in and out. The man lifted it up, and discovered Coyote copulating with the girl. He called out to the people, and they ran to capture him. Coyote rushed out of the sweat-house and ran away naked. They could not catch him; and as they returned, they said, "Well, we have his rich clothes." They searched for them where he had left them at the sweat-house, but found nothing but a heap of alkali-grass.

The rest of this myth is just the same as in "Traditions of the Thompson River Indians," No. 2.

3. Coyote and the Cannibal Owl.¹

I got this story exactly in the same form as that in the "Traditions of the Thompson River Indians," p. 30, excepting that there is no mention of dogs, and that, after the vomiting contest, Coyote transforms the cannibal into an owl.

4. The Dogs of Coyote and Cannibal.²

This story is the same as that in the "Traditions of the Thompson River Indians," p. 31. When the Coyote saw the cannibal approaching, leading his large and powerful dog, he defecated and changed his excrement into a dog with arrow-heads for hair, spear-points for ears, and a large double-edged knife for a tail.

5. Coyote's Daughters and their Dogs.

This story is the same as that in the "Traditions of the Thompson River Indians," pp. 34-36, excepting that the dogs belonged to the women and were four in number, — the Grisly Bear, the Panther, the Wolf, and the Rattlesnake. The cannibal women into whose hands the women fell were four in number, — the Louse, the Flea, the Black Fly, and the Mosquito.

6. Lynx: or, the Sisters who married Coyote and Lynx.³

This story is told the same in all details as that given in the "Traditions of the Thompson River Indians," No. 7, pp. 36-40.

7. Coyote and his Daughter.

This story is told the same as the Shuswap one of the "Coyote and his Niece," (p. 639) with the exception of the following variation, in which a horse is substituted for the canoe: —

When the Coyote was pretending to die, he told his daughter that a stranger would come

¹ Compare Shuswap p. 632, Hill-Tout, Oannes of the Nlakya'pamux, Folk Lore, pp. 206, 207.

² Compare Hill-Tout, Oannes of the Nlakya'pamux, pp. 214, 215.

³ Compare Hill-Tout, The Elk-Maiden, pp. 38-44; also Shuswap; and Uta'mqt, p. 213.

to her uncle's house, riding on a white horse. He would be a rich and good man, and she must marry him. After the Coyote had connection with his daughter, he left the house, and after daylight was seen walking along the opposite bank of the river. He called out, "If it is a male child, rear it; if a female child, kill it."

8. Coyote and his Guests.¹

This story is similar to that in the "Traditions of the Thompson River Indians," p. 40. The guests were the Black Bear, the Kingfisher, and the Magpie.

9. Coyote and the Introduction of Salmon.²

Formerly there were no salmon in the interior, because they were prevented from ascending by dams which the people of the coast had erected near the mouths of Columbia and Fraser Rivers. The Indians of the interior lived principally on meat, while those of the coast had all the salmon. The Coyote intended to remedy this, for he knew the salmon were kept prisoners by the coast people. He thought the people of the interior should have salmon too. The dam across the mouth of Fraser River was owned by four witch women. When Coyote had finished travelling through the Shuswap country, he descended Fraser River to the canyon, and there changing himself into a piece of wood, he floated down the stream until stopped by the fish-dam.

From here the story is exactly the same as in the "Traditions of the Thompson River Indians," p. 27, from the 6th line to the end of the 36th.³ Coyote first led the salmon up to the head waters of the Fraser River, and then up all the tributary streams. He travelled along the river-banks, and they followed him. On his way up the Thompson River, about four miles above Spences Bridge, he sat down to have a rest, and saw four women bathing on the opposite side of the river. The story continues as in the "Traditions of the Thompson River Indians," from line 7 from the foot of p. 27 to the end of line 4 from the top of p. 28 in the full version.

Coyote continued his journey, and led the salmon to the head waters of the North Thompson River, then, returning to Kamloops Lake, he conducted them up the South Thompson to Shuswap Lake. From the latter place he went south through the Spallumcheen and Okanagon to take the salmon up Columbia River. Four women had a dam across the latter stream,⁴ near its mouth, and all the coast people caught salmon at this place. Coyote changed himself into a piece of wood, as he had done at the mouth of Fraser River, and floated down against the dam. The women noticed the piece of wood next morning, and picked it up, saying it would make a fine dish. They fashioned it into a dish to eat salmon out of, but soon found there was some magic about it, for hardly had they put a salmon on the dish, before it would

¹ Compare Hill-Tout, p. 80; Shuswap, p. 627; Uta'mqt, p. 206.

² Compare Traditions of the Thompson River Indians, pp. 27, 28, also Shuswap, Uta'mqt, p. 206, and Hill-Tout, pp. 63-65.

³ Compare Hill-Tout, The Oannes of the Nlakya'pamux, pp. 207, 208.

⁴ Some say at a canyon on Lower Okanagon River.

disappear. They thought the dish uncanny, and threw it into the fire. Thereupon Coyote changed himself into a baby, and cried from the middle of the fire. The women were all unmarried, and, desiring a baby very much, they snatched him out of the fire. They reared him, and he grew rapidly. Within four days he could walk, in four days more he could speak, and likewise in a short time he became half grown. In the house were four baskets, with lids, made of cottonwood-bark, which the women told Coyote not to open. One day the women were out gathering firewood, and, when they came home, Coyote was crying. They asked him why he cried, and he answered, "I am always cold at nights. I should be warm if you would take me to sleep with you." That night they took him to bed with them. Next morning when the women went to bathe, they discovered some loose hair on their thighs, and wondered how it could have got there. They said it looked like Coyote's hair, but they thought it impossible that Coyote could have been in bed with them. That night, before going to bed, they all put pitch on their thighs. Again Coyote had connection with them, and the following morning, when they went to wash, they discovered very much of Coyote's hair sticking to the pitch. They said, "Our enemy, Coyote, must be around; but how could he be in bed with us without our knowing it?" Now the women went out to gather firewood, and when they had got out of sight, Coyote opened the lids of the four baskets. A cloud of blow-flies issued from the first, sand-flies from the second, horse-flies from the third, and wasps from the fourth. Then Coyote broke the dam, and let the salmon ascend the river. He said, "Henceforth there shall be no dam here, and the salmon will always ascend the river at this time of year without obstruction. They shall always be accompanied by blow-flies, sand-flies, horse-flies, and wasps, all of which shall appear, and continue to be numerous, during the salmon season."¹ Now Coyote kept in advance of the salmon, and conducted them up the river and its tributaries. He had as his companion the Seal, who was a native of the coast. When he was yet some way below the falls of Columbia River, he pushed the Seal into the water, and transformed him, saying, "Henceforth you will be a common seal, and sometimes will come as far as this place."² At the Falls of Columbia, Coyote remained a considerable time. Here he married the daughter of the Elk,³ who bore him a daughter. The latter grew very fast, like all the ancients, and soon became pubescent. About that time the mother found out that her husband was really Coyote, and made up her mind to leave him. Coyote knew this, and, taking his daughter,

¹ The preceding is almost a repetition of the incident at the mouth of Fraser River. See first part of story.

² Compare Hill-Tout, *Oannes of the Nlakya'pamux*, p. 215.

³ Compare *Uta'mqt*, where Coyote marries Elk woman, and travels with her to Nicola, feeding himself from her hip every night. At last he takes too big a bite, and she leaves him (p. 208).

threw her into the middle of the river, transforming her into stone.¹ He said, "Henceforth this place will be called Nsu'pəl,² and salmon will be caught here in great numbers." Coyote's daughter may still be seen just as she fell into the river. She sits there, half reclining, with legs outspread and knees above water. The water runs over her thighs. With a freshet, her head only can be seen. Below this place the river is very still, and salmon congregate here in large numbers. Now Coyote conducted the salmon up to the head waters of the Columbia, making many fishing-places on the way. He found many places where the river was so obstructed that the salmon could not ascend. These barriers he kicked down, leaving only canyons in their place.

When ascending Similkameen River, he found a barrier on that stream. Here he saw four girls bathing across the river, and called to them, asking if they desired any back of the humpback salmon. They said to one another, "He addresses us in the Nlak'a'pamuḡ language. What does he ask us?" Four times he asked them, and at last one of them answered, "No: we desire the back of the head of the mountain sheep." If she had answered, "Yes," he would have thrown his penis into the girl, as he had done on the Thompson River. Coyote was angry, and said, "Very well! you shall have your wish. I will not remove this barrier, and you will have to wear out your moccasins travelling to Thompson or Okanagon River before you get salmon to eat." This is the reason why salmon cannot be got in Similkameen; and why mountain sheep are very numerous in that country. The Similkameen people had to go to Okanagon River, Columbia River, and Thompson and Fraser Rivers to get salmon.³ Afterwards Coyote travelled into Montana and Idaho, and all through the Kootenai country, where he performed many wonderful feats. Returning, he took up his abode in the Kalispelm country, where he lived several years. He tried to get a wife there, but did not succeed.

The following variants were obtained from an old Nlak'a'pamuḡ'o'ē of Lytton: —

Long ago all the tribes throughout the interior had no salmon in their respective countries. Only the Coast people had salmon. They kept them for themselves by means of dams or weirs across the streams. Coyote broke the dams of these people on the Columbia and Fraser Rivers, and conducted the salmon up all the larger streams of the interior. He ordained that henceforth salmon should ascend into the interior each year; and the broken dams he transformed into rocks, which at the present day form canyons on the Fraser and Columbia Rivers.

¹ Compare Traditions of the Thompson River Indians, p. 28.

² The name is said to be derived from the fact of the water passing over her thighs.

³ See Traditions of the Thompson River Indians, p. 28.

The four boxes of the women who owned the dam across Fraser River contained flies, wasps, smoke, and wind. The wind blew the smoke, flies, and wasps up after the salmon and Coyote. This is the reason why flies, wasps, and smoke appear during the salmon season, and why the winds at that season always blow up-river.

Some people say the locality where the great dam preventing salmon from coming up, which was broken by Coyote, was not near the mouth of Fraser River, but in the Canyon at Hell's Gate (between North Bend and Spuzzum). Others place it a little above Yale.

10. Coyote and Buffalo.

In the Kalispelm country he also did many remarkable things. He ran a race around a hill with the Buffalo, who was a cannibal. The winner was to eat the loser. If Buffalo won, he would continue to kill and eat men; but, if Coyote won, then men would eat buffalo. The latter was very swift of foot, and could easily outrun Coyote, who got the best of the race by running through the hill, and thus always keeping ahead. They ran around the hill four times; and Coyote, reaching the goal first, transformed the Buffalo, saying, "Henceforth you will be a common buffalo, and men will hunt you, and eat your flesh."

11. Coyote and the Cannibal Elk.

At one place in the Kalispelm country a huge cannibal Elk stood in the middle of a stream, and swallowed every thing that came down.¹ Coyote changed himself into a piece of wood, and, floating down, was swallowed by the Elk. Changing to a man again, he made a fire of the piece of wood, and, cutting out the Elk's heart, cooked and ate it. Then the Elk staggered ashore and died. Coyote transformed the body into a common elk, saying, "Henceforth you will be a common elk, and will browse on trees and grass instead of eating everything. People will hunt you, and eat your flesh."

12. Coyote and the Tobacco-Tree.

Coyote also transformed the Tobacco-tree, that killed men.¹ Whoever went under its shade, or plucked its leaves, died. Having made a stone pipe, he went up into the shade of the tree, and, plucking some of the leaves, put

¹ Compare Shuswap (*Łeł'ja*).

them in his pipe, and smoked them. He said, "Henceforth you will be ordinary tobacco, and people will pluck and smoke your leaves without harm."

13. Coyote and Goatsucker.

Now Coyote went to the Nicola country. Goatsucker had been accompanying him on his travels for a long time, camping with him at nights, and flying over his head by day. When they reached Su^ulu's,¹ the Goatsucker asked to be transformed, so that he might come north when it was warm weather, and Coyote gave him his desire, and said, "You will be the goat-sucker, and lay your eggs in the sand. You will be the latest of all the birds to arrive."

14. Coyote in Nicola Valley.

Arriving at Lower Nicola,² Coyote saw a number of men going up a bluff on the south side of the river to hunt, and transformed them into pinnacles of clay and rock.³ Lower down Nicola River he saw some people moving camp, and transformed them with their packs into pieces of clay and stones.

15. Coyote is Thirsty.

(*Nkamici'nemux.*)

Coyote was walking along a trail on the side-hills above a river. The weather was very hot; and there was no shade, nor were there trees, the slopes consisting of sand, clay, small rocks, and sagebrush. He felt very thirsty, and went down to the river to drink. He ascended to the trail again, but soon got thirsty. Again he descended to the river and drank. He said, "It is too hot. If I climb back to the trail again, I shall soon get thirsty. I better walk along the river." The walking was rough along the banks of the river, there being many boulders; and there were no trees there, either, to shade him. He drank often, but said, "The water does not do me any good. I cannot keep cool, and am always dry. It is too far to go to drink. I will walk in the river." Still he was not cool enough, and said, "I am too hot yet, and I have to bend too far to drink. I will walk where it is deeper." He walked out until he could lap the water without bending; then the current caught him at a point in the stream, and carried him away. He could not get out; and to keep afloat, he changed himself into an old log, and in this

¹ A place in the Nicola Valley about forty miles from Spences Bridge.

² The place of transformation is opposite *ʔaʔik*, a little above Lower Nicola postoffice.

³ Compare Hill-Tout, Oannes of the *Nlakya'pamux*, p. 213.

form was carried to another country, where he was stranded among bushes and grass. There were many rabbits, and some of them came for shelter under the sides of the log. They said, "Here is a nice log to hide under." When many of them were underneath, he rolled over and killed them. Then he assumed his natural form, made a fire, and cooked and ate the rabbits, for he was very hungry.

15a. Coyote is Thirsty.

(*Nkamtcí'nemux* and *Tcawá'xamux*.)

Coyote was travelling in very hot weather, and where there was no shade. Feeling very hot and thirsty, he called on the clouds to shade him. Not satisfied with them, he called on the rain. Not satisfied with the rain,¹ he called on a creek to flow, and then on a river, which carried him off his feet, and took him to a distant country.

16. Coyote and 'swa'won.

Coyote was travelling over the country, and came near to old man 'swa'won's house.² His clothes were so torn that he was almost naked, and he had no ornaments. Knowing that 'swa'won had a very fine robe of feathers, he thought he would try and gain possession of it. Plucking some alkali grass (*pesá'nulten*³), he cut the stems in small pieces and transformed them into dentalia. Gathering a lot of roseberries, he changed them to beads, and then going to a *moqmó'qaselp*⁴ bush, he plucked the leaves therefrom, and, placing them in water with mud and stones, he stirred them up, and they became shells (*sLag*).⁵ Now he threaded all on a long string, and went to 'swa'won's house, wearing them on his body. The old man admired Coyote's ornaments very much, and declared he had never seen such beautiful necklaces. Coyote said to him, "If you give me your feather robe, I will give you all my ornaments." 'swa'won agreed, and they exchanged, Coyote keeping only a very few real dentalia, which he had in his hair. Before Coyote had gone very far, he wished to see the feathers of his robe fly, in order to admire them. As it was very calm, he asked the Wind to blow, and it blew gently. This did not satisfy him, so he asked for more wind, and a breeze came. Now Coyote admired himself very much, but he thought

¹ In still another version he asks for more and more rain, until the country is flooded and the torrent carries him away.

² 'swa'won, or *szwó'won*, a small bird, I think the cat-bird of the whites.

³ A tall grass also called "wheat grass" by the whites.

⁴ I have not been able to get the English name of this bush.

⁵ *sLag*, a large white shell, of somewhat the same form as the dentalium. Formerly largely used by the Indians for ornaments, necklaces, and embroidery.

he would look still finer if there were more wind: so he asked again, and a strong breeze blew. Still he was not satisfied, and said, "I want more wind." Then a whirlwind came and seized him, turning him round and round, and over and over. It carried him up to the top of a mountain, where it threw him repeatedly on the ground, and rolled him ever nearer to the edge of a high cliff. Now Coyote cried for help, and, seeing no one near, he addressed the Horse-Tail (*Lu'xen*) which grew at the edge of the precipice, saying, "Oh, help me, Horse-Tail! I will pay you dentalia." The Horse-Tail stopped the wind, and Coyote paid him the dentalia which he had in his hair. The Horse-Tail stuck them on his body at regular distances, and this is why it is white at every joint now. The whirl-wind took away the feather robe, and Coyote saw it no more. Meanwhile 'swa'won went to bed highly pleased with the bargain he had made. On the next morning when he woke up, the dentalia had changed back to alcali-grass, the shells to *moqmo'qasel*p-leaves, and the beads to roseberries.

17. Coyote and Deer,¹ and the eye-juggling.

Deer and his people lived in a large house on the top of a high, steep, smooth, rocky bluff. They clad in the paunches of deer, and their blankets consisted of the same material. They had four dogs which always remained near the house, and gave tongue when any one approached. They were Wolf, Panther, Grisly Bear, and Rattlesnake.² Deer's wife was Coyote's daughter, and she wished to visit her father, and show him her lately born baby. She was clad in a kilt and robe of deer-paunches and the baby was wrapped in a blanket of the same material. She carried it on a board carrier which had a head-piece and cover of deer's paunch. When she arrived at the house of her father, the latter acted as if foolish, and snapped at her clothes. One day when she was not looking, he ate up the baby's blanket. She scolded him, and said, "How can you eat such a dirty thing! Don't you know a baby's blanket is always saturated with urine?" She had to watch him constantly, for as soon as she turned her back, he would bite off a piece of her clothes. At last she decided to leave, for both she and her baby were almost naked. Coyote wished to go with her, and she tried to dissuade him; but he persisted.

When they reached the foot of the cliff on which Deer's house was built, she told her father to take hold of her belt, and shut his eyes. When he had done this, she jumped up like a deer; but Coyote opened his eyes, and

¹ Compare the latter part with the Uta'mqt story p. 212; also Shuswap, Vol. II of this series, p. 632; A. L. Kroeber, *Cheyenne Tales* (*Journal of American Folk-Lore*, XIII, p. 168).

² Compare other stories where the same dogs figure, for instance p. 250; p. 300, No. 5; also 239, 266; and p. 212.

they came down again. Again she jumped, with the same result. The fourth time, Coyote kept his eyes shut throughout, and they reached the summit in four jumps. Now Deer's dogs ran up and fawned about the woman, welcoming her; but when they saw Coyote, they attacked him fiercely, and the people had to catch them and tie them up. Deer made his father-in-law welcome, and placed food before him, but, instead of eating it, he turned round and bit a piece off his son-in-law's robe. Now the people had to watch Coyote, and were much annoyed by him, for he constantly ate up their clothes and blankets. At last they agreed to desert him, and one night while he slept, they all left the house, taking their belongings with them. Then Deer made a thick wall of ice to cover the house, so that Coyote should die. When the latter awoke, he found himself imprisoned, and, seeing no way of escape, began to lick the ice with his tongue. He licked until his tongue wore out, then, taking off one of his arms, he put it on his mouth for a tongue. When it was worn out, he took the other arm, then his legs, and at last his penis. When the latter was almost worn out, he managed to get a very small hole through the ice. Now he took his flesh and other parts of his body and passed them out in small pieces through the hole. Then he took his eyes, and pushed them out; but immediately the crows and other birds commenced to caw and make a noise. At once he drew them in again. Twice more he tried, but with the same result. Now he said to himself, "There is no other way to do. I must take chances." On pushing out his eyes the fourth time, the Raven¹ seized them and flew off.

When Coyote had gotten his whole body outside, he put the pieces together and became as before, only he had no eyes, and consequently could not see. He went along by feeling, and at last came near a village where he heard girls talking. They were saying, "There goes blind Coyote groping among the trees," He called out, "I am not Coyote, and I am not blind. I see the stars. Look at that bright one overhead! Come here and see if I do not speak the truth." One girl, the 'swa'won,² said she would go and see. The others told her not to go, saying, "He lies. How can he see stars in the daytime?" But she went nevertheless, and, when she got near, Coyote clutched her head and pulled out her eyes. Crying out, "*Lîpalei' ep p'oxa hîp*,"³ he threw them up in the air, and they fell into the sockets. Now he could see, although not as well as with his own eyes, and he ran away. The people chased him, but could not overtake him. They picked two bearberries and put them in 'swa'won's head; but she could not see as well as before. This is why the 'swa'won-bird has red eyes at the present day.

Now Coyote went on and came to a lodge where he saw an old half-

¹ Some say the crow.

² A small bird, I think the cat-bird, see p. 306.

³ These words seem to have no special meaning. "Hîp" is the cry of the male blue grouse.

blind woman¹ alone. He entered and asked where the other people were, and the old woman answered, "My four daughters are away at the village seeing the people playing with Coyote's eyes. They have great fun every day." Coyote asked what her daughters did when they came in, where they sat, how they behaved, and what she said to them. After getting all the information he desired, he took her by the nose and shook her so that all her bones fell out, then entering her skin, he sat down in her place. The skin covered him all except the bridge of the nose, where he daubed a little pitch to conceal the place. Soon the girls came home, and he said to them, "I am very poorly to-night. I have not been able to gather any wood, or cook food for you. I was going to seek wood when I fell over and hurt myself. See my nose where I skinned it, and had to put on pitch." The girls laughed, and, after gathering firewood, they commenced to cook, and relate to the old woman all the incidents of the day's sport, and how much fun there had been with Coyote's eyes. Coyote said, "I must go there to-morrow and have some fun. I cannot see much, but I can hear the people talk." The girls laughed at the idea, saying, "How can you go there? You are almost crippled, and too feeble to walk so far." Coyote persisted, so they agreed to carry him there and back. On the following morning the youngest took him on her back, but, after carrying him some distance, he began to groan and say the tump-line was hurting him, because it was too short. She lengthened it and carried him again, and then he had connection with her. When she felt him acting thus, she was astonished and ashamed, and threw him down. The others said, "Why do you throw mother on the ground so rudely?" But she never answered a word. Now one of the others carried him, and he did the same to her. She also flung him down and remained silent. The same happened with the other two sisters, Coyote having connection with the eldest one just as they reached the playground. Already all the birds were playing with the eyes. Now Coyote commenced to dance and sing, saying, "Oh! I have heard much of the fun here. I am old and blind, yet I have come here to see the wonderful eyes." The people said, "Let the old woman have the eyes in her hands to feel and play with them. She came here for that purpose." They placed the eyes in Coyote's hands, and he commenced to turn them over, and dance with them. He danced backwards and forwards, each time going farther. At last, when some distance from the people, he pulled out 'swa'won's eyes, and, tossing up his own, cried, "*Lêpalé'iep pó'xa híp*," and they fell back into the sockets. Now he ran away, and the people chased him; but he caused a fog to appear behind him, and thus escaped. The people gave up the pursuit, saying, "It is useless. That is Coyote. No other could be so wise and tricky." All four sisters became pregnant, and gave birth to children.

¹ Some say she was the blue grouse; all agree that she was a bird.

18. Coyote and the Geese.¹

Coyote while passing a lake saw a flock of Geese² flying, and called on them to come down.³ They pretended to be unable to resist his call, and all of them alighted on the ground.⁴ Coyote knocked them down with a stick, and, leaving his son to pluck them, climbed up to the top of a tree to strip off some bark to make a kettle with. Meanwhile the Geese opened their eyes, and the Coyote boy called out, "Father, the Geese have opened their eyes." Coyote answered, "They died with their eyes open." The boy again called, "Father, the Geese move;" and Coyote answered, "That is because they have a little life left: they are just dying." Again the boy called, "Father, the Geese are getting up," and, "Father, the Geese commence to fly." Now Coyote looked, and, seeing the Geese making ready to fly, he hurriedly descended the tree, calling to his son to hold them. He seized a stick, rushed at the Geese, but, not being able to see on account of the feathers, he struck his son instead of the Geese, and broke both his arms. The Geese escaped, and all Coyote had left was a few feathers. He bandaged his son's arms, and continued his journey.

Following is a Nkamtcí'NEMUX version of this story: —

Coyote was the most gifted in magic of all the ancient people. When the geese flew north in the spring, and south in the fall, he would talk to them and then clap his hands. When he did this, they would lose their power of flight, and would fall to the ground. Immediately upon touching the earth, however, they regained their power of flight; but meanwhile Coyote succeeded in clubbing many of them. These he would pluck and eat. The feathers or down he sometimes transformed into snow.

19. Coyote and the Eggs.⁵

Coyote and his son had been eating a bear's carcass, and, having overfed themselves, fell asleep alongside of it. Some women who were egg-hunting came along, and, finding them sound asleep, smeared their mouths and hands with bear-fat, and took away all the cooked meat they could see. This happened at a place in Lower Nicola called *Kestamí'ns a snikié'p*.⁶ When Coyote awoke, he missed the meat, and, seeing his son's hands and mouth covered with fat, he began to thrash him. The lad said, "It must have been yourself, for your mouth is also covered with fat."

¹ Compare with Shuswap, Vol. II of this series, p. 638.

² Some say swans.

³ Some say he conjured them.

⁴ Some say fell to the ground.

⁵ Compare Shuswap, I. c., p. 683; also Traditions of the Thompson River Indians, pp. 71, 72.

⁶ This place, Coyote's Oven, is near where the Lower Nicola schoolhouse now stands.

Now Coyote knew that a trick had been played on them, so he followed the women's tracks, and found them gathering eggs near the lake-shore. He went to a fine camping-place, where he knew they would camp for the night, and changed himself into an old stump, and his son into a broken branch on the stump. He made ants build a hill round the base of the stump to delude the women still more. At evening the women arrived, and made preparations to camp, some of them hanging their baskets on the stump. They made an earth oven and baked the eggs, saying, "They will be cooked in the morning." They put several hundred eggs in the oven, and had more in the baskets. When they were going to bed, an old woman said, "The stump moves;" and another said, "That stump was not there before." But the others all laughed, and said it had always been there, and asked how it could move. When they were all asleep, Coyote and his son ate all the eggs in the baskets, and then, opening the oven, ate all that were there also. When they had finished, they stuffed the privates of each woman with egg-shells. Next morning the women got up and, going to urinate, wondered at the noise they heard. Those still in bed thought it was made by a Chinook wind striking the tops of the mountains, but it really was caused by the urine playing on the egg-shells. The women soon noticed that the stump was gone and also all their eggs. They said, "That is the dog of a coyote getting even with us."

20. Coyote and Grisly Bear.¹

Coyote was travelling, and, reached the Grisly Bear's house. He thought he would enter. Grisly Bear never welcomed him, nor offered him anything to eat, and, soon after he had entered, she went out. Coyote watched her through a crack, and saw her go to a gulch near by, across which there was a pole. He knew that she had gone to defecate. When she returned, Coyote left, went to the same place, and hired the wood-worm to bore a hole in the log, near the centre, just large enough to make it break when the Grisly Bear's weight came on it. Now Coyote hid near by to watch the Grisly the next time she came. She walked out on the pole to defecate, and, when it broke, she was precipitated to the bottom of the chasm, and killed. Coyote laughed, for he had got his revenge.

21. Coyote and Grisly Bear.²

Again Coyote was travelling. When he felt hungry, he thought he would visit the Grisly Bear, near whose house he happened to be at that

¹ Compare Shuswap, l. c., p. 630.

² Compare Traditions of the Thompson River Indians, pp. 28, 29, also Shuswap, l. c., p. 631.

time. She was eating when he entered, but never offered him anything to eat. He became angry, went outside, and created some salmon and fresh service-berries, which he took to the Grisly-Bear, and said, "I am surprised at your continuing to eat old food when there is plenty of fresh food to be obtained. Look at these fine salmon and berries! It is summer, and you think it is still winter. How stupid you must be! You had better bring out your store of old food, and I will help you to eat it. There is no use keeping it. When we have finished it, then we will eat the fish and berries I have brought. We will have a great feast, and to-morrow I will help you to catch salmon." The Grisly-Bear believed him, and, with Coyote, ate up all her winter provisions. Coyote now left, saying, "We are too full to eat the food I brought to-night. In the morning we will eat it." When morning came, Grisly-Bear saw nothing but withered leaves and sticks where the fish and berries had been, and, going outside, saw that the ground was covered deep with snow and a chilly wind was blowing. Since she had no provisions left, she starved to death.

22. Coyote and Ȥaxā'.¹

Coyote on his travels came across a Ȥaxā', who was busy roasting the meat of two deer he had killed. This man could kill animals simply by striking on the ground his magic staff, which was ornamented with fawn's hoofs. Coyote said to him, "Why, surely you are not cooking meat! Chiefs never cook meat! Such work is fit only for women, slaves, and the likes of me. Let me cook for you." Ȥaxā', was flattered by what Coyote said, and wished to make himself out a great chief, so he threw the spits to Coyote, and let him cook. Coyote said, "Great chiefs lie down, and do not work. When food is ready, they are called." Ȥaxā' lay down and fell asleep. Now Coyote ate all the meat, and ran away. Ȥaxā' woke up, and, finding nothing but bones, gave chase to Coyote. When he saw he could not overtake Coyote, he set fire to the grass, and blew behind it; but Coyote set counter fires, and blew behind them; so his efforts were of no avail. Ȥaxā' went back again, roasted the bones, and broke them up for the marrow. Coyote changed himself into a Fox, and, coming along, spoke to Ȥaxā' in the same way he had previously done, and with the same result; the latter going to sleep, and Coyote eating all the marrow. Ȥaxā' chased him again, but could not catch him.

¹ Ȥaxā', mysterious person, person gifted with mystery, magic, superhuman or wonderful powers, a wizard, etc. Compare Traditions of the Thompson River Indians, Coyote and Fox, p. 29, also Shuswap, l. c., p. 633; A. L. Kroeber, Cheyenne Tales (Journal of American Folk-Lore, XIII, p. 166); also pp. 206, 211 of this volume.

23. Coyote and Antelope; or, Story of the Copper Ball.¹

A long time ago, besides the Badger and family, who lived at Zuxt, Coyote was the only inhabitant of the Nicola country. He lived in an underground house at Tezze'la;² and the place is known as the Coyote's underground house at the present day. He had two wives, — the Alder woman and the Cottonwood woman, — who were created by the Qwo'qtqwal.³ From them he had four sons and four daughters. Afterwards the Antelope came to the Nicola country and lived with Coyote. He, also, had four sons and four daughters. Before that, he had lived in the south.⁴ Now, at this time there lived a number of people at Lytton, who possessed a copper ball of which they were very proud. They boasted much of this wonderful ball, which they often used in ball games, and it became noted far and wide. Coyote and Antelope made up their minds to get possession of the famous ball, and despatched their eight sons to take it from the Lytton people.

From here on this story is the same as "Coyote Legend," No. 5, p. 32, in the "Traditions of the Thompson River Indians," from line 12 to the end, with the following single addition: — Among those who pursued the Antelopes and Coyotes were the Humming-birds, who were swifter of foot than any others of the Lytton people. They could have easily overtaken the Antelopes, and their friends depended on their getting the ball; but they fooled away their time by playing and running around among the flowers, instead of seriously chasing the Antelopes. When they returned to Lytton without the ball, the people were angry, and transformed them to the humming-birds we see at the present day.

In a Nkamtcinemux version the Meadow-Lark said four times:

"tcotecu'kato *skwi'tzkwi'tz."

"nothing but the throat."

*skwi'tzkwi'tz is not the ordinary word for "throat," and I do not know its derivation.⁵

After a long residence with Coyote, Antelope at last moved over to Montana, where he took up his abode, and his descendants became numerous in that country. Therefore antelopes are plentiful there at the present day, but are not found in the Thompson country. The children of Antelope and Coyote intermarried, and their descendants had different colors of skin and hair. Those who had whitish and yellowish skins are said to take after the Cottonwood mother, and those who had reddish and brownish skins, after the Alder mother. Therefore we find these colors of skin among Indians at the

¹ Compare Traditions of the Thompson River Indians, p. 32; also Shuswap, l. c., p. 642.

² Near Jesus Garcia's ranch.

³ See Qwo'qtqwal legend, and compare Shuswap, Lillooet, U'x'mqt, p. 218 of this volume.

⁴ Some place in the States due south of the Nicola, perhaps eastern Washington or Oregon.

⁵ See Traditions of the Thompson River Indians, p. 34, line 1.

present day. As Coyote and his two wives each had different colored hair, therefore people now have light and dark colored hair of different shades. It is said that some of the Indian inhabitants of Nicola are descendants of Coyote.¹

24. Coyote and the Monster.²

There was once a monster³ of great size, who used to kill people, and eat their bodies. In form he resembled a man, and had very long hair.⁴ Coyote came along and drew away his breath, thus killing him. Then he cut up his body, and threw the several parts to the neighboring tribes. He scalped him, and threw the scalp and hair to the Crees⁵: therefore they have very long hair, and scalp their enemies. He beheaded him, and threw the head to the Lower Fraser tribe⁶: therefore they have large heads. He cut off his legs, and threw them to the Kootenais: therefore they are fleet of foot. His arms he threw to the Shuswap: therefore they are a powerful people. His privates he threw to the Nlak'a'pamuḡ'ō'ē: therefore they are noted for their thick penis. His heart he threw to the Okanagon: therefore they are a brave and stout-hearted people. After he had finished cutting the body up, he threw the knife that he had used, covered with blood, to the Upper Thompsons: therefore they became known as "Knife People," and were celebrated for quarrelling, and stabbing one another. Now he plucked some grass, wiped his hands with it, and threw the wiper to the Lillooet: therefore they are a poor people, behind all others. Having disposed of the body, Coyote said, "As a cannibal of great power and magic has been killed and dismembered here, this place will always be 'mystery,' and warriors will gain knowledge and power by training here."

¹ Some say that the original Nicola Indians were all descended from the coyote, antelope, and badger.

² Compare p. 255; also *Traditions of the Thompson River Indians*, p. 81, also *Shuswap, I. c.*, p. 667; Franz Boas, *Chinook Texts*, p. 21.

³ Some say a "water mystery."

⁴ Some say he had hair all over.

⁵ Some say, to the tribes of the east; others say, to some tribe south or east of the Okanagon.

⁶ Some say, to the tribes of the west, or of the coast.

II. — TRANSFORMER TALES.

25. The Qwo'qtqwal.¹

The Qwo'qtqwal were transformers who came from the Lower Fraser River or from the sea. They were four brothers, the youngest one of whom was gifted with the greatest magic. He was very small, and, when travelling, the second eldest brother always carried him on his back. The name of the eldest brother was Sēsaliā'n. They travelled through many countries, putting things to right, and transforming or killing what they saw was bad. It is said they performed many wonderful feats in the lower country;² but the Upper Nlak'a'pamux only know of those feats which they performed while passing through the country above Lytton. They came up the canyon of the Fraser River until they came to Spences Bridge. When they arrived at Mud Slide,³ they saw the cannibal who lived there fishing in the river. He was using a two-pronged spear which had barbs of copper. The Qwo'qtqwal covered themselves with birch-bark, and, changing themselves into fishes, swam up in front of where the cannibal was standing. The latter speared the youngest brother, and landed him; but, whilst he was reaching for his fish-club, the fish cut the strings connecting the barbs with the prongs, knocked the club out of the cannibal's hands, and jumped into the water. The cannibal was very sorry to lose his valuable spear-points, and went home. Soon afterwards the brothers went to his house, and gave him back the spear-points, saying they had found them in the body of a dead salmon. The cannibal was overjoyed, and told his wife, the Short-tailed Mouse, to make some soup⁴ for the visitors. She put a single root and a single berry into a large kettle, and gave the visitors large spoons. They were astonished to find, when the food was placed before them, that the kettle had become quite full, and the soup as thick as if many roots and berries had been used. They ate until satisfied, but the kettle remained as full as ever. Then the cannibal took the kettle, and finished it at one spoon-ful. The cannibal went fishing again, and, while they were passing by above him, they kicked down a mountain on him; but he jumped across the river on to a cliff, and remained unharmed. Since that time this mountain has continued to slide into the river.

¹ Compare Uts'mqi, p. 218 of this volume and Traditions of the Thompson River Indians, p. 42.

² Along Lower Fraser River and Fraser Canyon.

³ A place where there is a sliding mountain, about four miles and a half below Spences Bridge, on the south side of the Thompson River. See p. 221 of this volume; Traditions of the Thompson River Indians, p. 42.

⁴ *Nga'ux*, a kind of soup made of roots and berries.

When they arrived at Xexlxo'xemex,¹ the youngest brother felt thirsty, and sent the eldest to get some water on a dry hill-side. He laughed at the request, but, nevertheless went, and was surprised to find a spring from which he brought back some water. They said, "Henceforth this spot will be a training-place for girls."

When they arrived just below Ca'nexenenamax Mountain,² they camped on the river. Here the brothers had a dispute and tried one another's magic; the three elder against the youngest who caused the river to rise, so that his elder brothers were in danger of drowning and had to create a high rocky mountain³ on which to escape. The flood followed them to the top, and they would have been drowned, had they not prayed their brother to desist. The water ran off; but the mountain still remains.

When the Qwo'qtqwal reached Nkamtcín,⁴ they turned up the Nicola River, and travelled until they came to a place near Kwencā'rtén.⁵ Here they met Coyote, who was sitting on a stone watching them as they approached. They tried to transform him, but were able only to change his tracks into stone. Therefore the marks of the coyote's feet may be seen on this stone at the present day. Coyote sat with his chin resting on his hand, and stared at them while they were trying to metamorphose him. When they had failed, he cried out to them, "You are making the world right: so am I. Why try to punish me when I have done you no harm? This is my country. Why do you come here and interfere with my work? If I wished, I could turn you into stone; but as you have likely been sent into the world, like myself, to do good, I will allow you to pass, but you must leave this country as quickly as you can. We should be friends, but must not interfere with each other's work."

The Qwo'qtqwal went on until they came to the place called Coyote's House,⁶ near Tezze'la.⁷ Here they found Coyote living in an underground house, and using a branch with a knot-hole in it for a wife. They burned the branch, and made two wives for him, — one from the alder-tree, and the other from the cotton-wood. When Coyote returned home in the evening and found his branch wife dead, he wept; but when the Qwo'qtqwal presented him with real wives, he became very glad.

Now the brothers came to Zūxt,⁸ above which place there was at that

¹ "Little pubescent girl place." This is about two miles, or two miles and a half, below Spences Bridge, on the south side of the river. There is a spring there, where pubescent girls from all the neighboring camps used to wash themselves.

² Rocky Mountain, a mile and a half below Spences Bridge, on the north side of the river. It is 5,500 feet above sea-level. See p. 221 of this volume.

³ The mountain referred to above, note 2.

⁴ The mouth of Nicola River, a mile and a quarter above Spences Bridge.

⁵ About twenty-two miles from Spences Bridge (near Alex. Gordon's ranch).

⁶ *Sit'stekins* a *sn'k'itp* underground house of Coyote.

⁷ Tezzi'la or Tezze'la, near Jesus Garcia's ranch. See p. 313, also p. 222.

⁸ The foot of Nicola Lake.

time no lake, only a creek. Here, on the mountain called Sqoma'llst,¹ lived the cannibal of that name in a house of stone. All around were scattered the bones of the people whom he had devoured. The youngest brother entered the cannibal's cave, the entrance of which immediately shut behind him. The cannibal seized him, pushed him into a copper kettle and put him on the fire to boil, and then, going to his couch, lay down to have a nap while the meal was cooking. The transformer made a hole in the bottom of the kettle, which began to leak so badly, that the fire went out. Then he transformed the cannibal into the "mystery"² of that place and made a dam across the creek at Zūxt. The waters rose and formed a lake,³ which covered the cannibal's house. Now the transformers jumped over the bones of the people, whom the cannibal had killed and they came to life again. These people settled at Zūxt, which was then a desert place, and became quite numerous. Afterwards they were attacked by the Fish people from the coast, or Lower Fraser; but they drove the invaders back with great slaughter.

The Qwo'qtqwal swerved to the south from Zūxt, and travelled down the Similkameen River to the Forks. Here, at Zu'tsamen,⁴ they again met Coyote, who objected to their invasion of the country, and threatened to destroy them. They decided to leave the interior: so they travelled up the Tulameen River, and crossed the Cascade Range to the Lower Fraser River. Henceforth they confined their operations to the coast, and it is said they travelled all around the edges of the world. Having finished their work, they went to the sky, where they chose to be transformed to stars. The youngest brother said he wished to be big and easily seen: so he became the evening star.

The story of Qwo'qtqwal and Coyote's wife⁵ is told in the same way as Hill-Tout's "Oannes of the Nlakya'pamux," pp. 205, 206, only the man is recognized as having been a coyote. He was an old man. They used four strings for pulling out the child, — the first of *kwo'es-bark*, the second of sinew, the third of bird-cherry-bark, and the last of hair made from the withers of animals (some say of the bear).

According to a version obtained from an old man belonging to the Lytton band, the Qwa'qtqwal originated some distance to the west, either in the Lower Fraser country or the Lower Lillooet country. They ascended the Fraser River, and entered the country of the Canyon Indians at Spuzzum. They followed the Fraser River up to Lytton, Lillooet, and beyond. Some say they did not travel through the Thompson River district, while others claim they did. They were four Black-Bear brothers who began to travel over the country after killing the four Grisly-Bear cubs.

Here follows a story exactly the same as No. 22, "Traditions of the Thompson River Indians."

¹ "Mountain Stone," a steep mountain on the north side of Nicola Lake, generally called by the whites Gilmore's Mountain.

² A spirit which works harm, and is feared by the Indians.

³ Now Nicola Lake.

⁴ "Red paint," Vermilion Bluff, near the Forks of Similkameen.

⁵ See p. 222 of this volume; compare also Shuswap, p. 652; also known to the Lillooet. This story is generally included in that of Qwo'qtqwal, of which it is supposed to form a part.

While they were escaping, and followed by the bereaved Grisly-Bear mother, they met Chipmunk, whom they asked to delay the pursuing Bear. When Grisly-Bear appeared, Chipmunk called her names and mocked her. She would get angry and rush at Chipmunk, who escaped by running under a log. The fourth time she ran after him she almost caught him, her claws scratching his back. Therefore the chipmunk has stripes at the present day, the result of these scratches.¹ Later they met Marmot, whom they asked to detain Grisly-Bear. He did this in the same way as Chipmunk. On the fourth rush he was scratched by Grisly-Bear just as he went under a stone. This is the origin of the color-markings of the common marmot of the present day.

After carrying the four Black-Bears across the water, and leaving them in the care of his wife, Kwone'qwa prepared to carry Grisly-Bear across, and had just finished making a hole in his canoe of the exact size of her privates, when she appeared. He made her sit on this hole to keep out the water. The smallest fish bit her first, and so on up to the largest, which was the sturgeon. When he bit her, she died. Kwone'qwa threw her body into the river, and ordained that henceforth Grisly-Bears should never chase people except just once in a long while.²

The brothers, on the way up the Fraser, came to Yale, where, on the opposite side of the river, they saw a man trying to catch salmon with a sharpened pole. He had a wife and two children. They went to him, and found that he pulled the pole out of the water after it had rubbed against a salmon, and, drawing his finger over it, he scraped off the fish-slime which was on it. This he ate, and he gave some to his family. They told him this was bad, and showed him how to make a dip-net and catch salmon, also the methods of cooking and drying fish. They said, "If you eat fish raw, it is the same as poison in your stomach, and will make you sick." At one place³ they came to the house of a Coyote who was about to cut open his wife and take the child from her. He told them he had done this with all his wives, who, of course, died under the operation; but the children always lived, and could run as soon as they saw the light.⁴ They told him there was no need of killing women in this way. They got some bird-cherry bark, and, making a string, attached it to the infant and pulled. The child had come partly out, when the string broke, and it went in again. Then they got some sinew from the neck of a deer, which never stretches. Making a string, they attached it to the child and pulled it out. They said, "Henceforth women shall give birth to children, and not have to be cut open. We made a slight mistake by using cherry-bark, therefore once in a while women will have trouble in giving birth." Had they used sinew at first, women would

¹ See No. 15, "Traditions of the Thompson River Indians."

² Compare p. 220 of this volume, where the grandfather of the cubs is called S'qōnē'qa.

³ Some say in the country between Spuzzum and Lytton, others say at Thompson Siding.

⁴ Compare p. 222 of this volume.

never have trouble in child-birth at the present day. Then they asked the mother how she wanted the child, and she answered, "I want it to be a baby for a day, so that I can fondle it; next day let it walk." They said, "All right! Henceforth children shall be babies for a day, and the next day they will walk." A day to them, however, meant a year; and therefore children nowadays cannot walk before a year. Had the women said, "Let it walk at once," children would now move about shortly after birth, the same as horses or other animals. The brothers met Kokwelahē'it at Lytton, and they recognized one another as friends. Thence they travelled together to the ends of the earth. When they reached the edge of the earth, they said, "We will go to the 'chief above.'" One of them said, "He won't be pleased if we go to him alive. We better stay here at the edge of the world." Then each turned his head around to the side; and when he looked back again, a house stood there, ready for his reception. Kokwe'la did the same. Again they did this, and food appeared; again, and water appeared. One said, "We have no wives nor children." Then the youngest brother pulled the lower rib out of his left side, and, blowing on it, it became a woman. Each of them did the same. Then the first woman said, "We will enter the houses and eat." The youngest brother said, "We will have connection first." Then they all had connection, each one with his wife, one couple after another. The women just had time to enter their houses, when they gave birth to children. Each one told her child, "Call your father to eat." The fathers went, and each met his child at the door. They said, "Henceforth we will live in these houses, and will travel no more. No one shall ever be able to find us." These five are supposed to be there yet, and no one knows the direction they live in.

26. Kokwe'la, or Kokwelahē'it.¹

This story is told in the same way as in the "Traditions of the Thompson River Indians," iii., pp. 45, 46. Compare also Uta'mqt, p. 224, and Hill-Tout, pp. 68-70.

The following legend regarding Kokwe'la was told by a Nkamtei'nemux. Kokwe'la was the offspring from the union of a maiden with the hog-fennel-root. He became a man of large stature, great physical strength, and supreme magic. When a boy, he quarrelled with some of his companions, and thrashed them. Their parents were angry, and drove him off, saying, "The hog-fennel-root is your father, and yet you are not ashamed, but associate with people, and even thrash their children. A bastard ought to be ashamed to mix with other people." He went home and asked his mother, who told him that the hog-fennel-root was indeed his father, whereupon he left the place, and commenced to train himself in the mountains. Afterwards he travelled as a

¹ The Thompson name of the hog-fennel. Kokwelahē'it (or kokwelahāit) means "child of Kokwe'la."

transformer¹ over the earth, most of the time alone, but sometimes in company with the Qwo'qtqwal brothers. One time they camped together at a place on Thompson River a little above Lytton, where there is now a fair-sized spring. They were all very thirsty, and competed with one another to see who could cause water to come. When all four brothers had failed, Kokwe'la kicked the ground, and caused the spring which is there to appear. When thirsty while travelling, he just kicked the ground, and water would gush forth. He left many springs in the track he travelled.²

27-36. Old-One.

27. Creation of the World by the Old-One.³

Formerly the earth we live on did not exist, in its place was a great lake. Old-One, who lives in the upper world or in that part of it where now the highest snow-capped mountains reach the sky, got tired looking below him at the endless waste of water. He thought, "I will make an island in the middle of the lake, which will be nice to look at." Taking some clear⁴ earth (soil of the upper world), he formed it into a round ball, hollow in the centre, and threw it down into the middle of the lake. Here it formed a large island, — the earth upon which we live. The ball burst when it hit the water,⁵ and, spreading immensely on all sides, it covered a large area, in the same way that a landslide may not be very large when it first shoots out; but as it runs it increases in size, spreading out eventually over a large surface. The earth remained in the water as a broken mass of flats, hollows, hills, and islets, much as we see it now.

As the world was still a bare mass of earth, not very pleasing to look at, Old-One came down himself afterwards, and commenced to improve it, making trees, grass, and other needful things to grow. This is the reason that the edge of the earth is surrounded by great lakes at the present day.

28. Old-One and the End of the World.⁶

The earth is a round⁷ ball that revolves on a stick that is its axis. It is just like an Indian top.⁸ The lower end of the stick rests in another world where Old-One lives. He sits close by and watches it. At his right hand

¹ Some say he was sent by the Old-Man to work as a transformer.

² Some say most of the water-springs in the Thompson River country were created by him.

³ Compare with Nicola story of Kokenaleks in this collection, where Bath-boy kicks a ball up in the sky, which, falling down on a lake, becomes the earth.

⁴ Some say transparent or semi-transparent.

⁵ Some maintain that it did not burst, but floats on the lake to the present day.

⁶ See A. L. Kroeber, Cheyenne, *Tales*, *Journal of American Folk-Lore*, XIII, p. 164.

⁷ Some say round, but flat.

⁸ Or like a spindle.

sits the Beaver.¹ When Old-One thinks it is time for the earth to stop turning round, he will tell the Beaver to gnaw the pole, and the earth will fall over and stop revolving.²

29. Old-One and the Earth, Sun, and People.

A long time ago, before the world was formed, there lived a number of people together. They were the Stars, Moon, Sun, and Earth. The latter was a woman,³ and her husband was the Sun.⁴ The Earth-woman always found fault with her husband, and was disagreeable with him, saying he was nasty, ugly, and too hot.⁵ They had several children. At last the Sun felt annoyed at her grumbling, and deserted her. The Moon and Stars, who were relatives of the Sun, also left her, and moved over to where the Sun had taken up his abode. When the Earth-woman saw that her husband and his friends had all deserted her, she became very sorrowful, and wept much. Now Old-One appeared, and transformed Sun, Moon, and Stars into those we see in the sky at the present day, and placed them all so that they should look on the Earth-woman, and she could look at them. He said, "Henceforth you shall not desert people, nor hide yourselves, but shall remain where you can always be seen at night or by day. Henceforth you will look down on the Earth."⁶ Then he transformed the woman into the present earth.⁷ Her hair became the trees and grass; her flesh, the clay; her bones, the rocks; and her blood, the springs of water. Old-One said, "Henceforth you will be the earth, and people will live on you, and trample on your belly. You will be as their mother, for from you, bodies will spring, and to you they will go back. People will live as in your bosom, and sleep on your lap. They will derive nourishment from you, for you are fat; and they will utilize all parts of your body. You will no more weep when you see your children."

After this the earth gave birth to people,⁸ who were very similar in form to ourselves: but they knew nothing, and required neither food nor drink. They had no appetites, desires, knowledge, or thoughts. Then Old-One travelled over the world and among the people, giving them appetites

¹ Some say the beaver lives or sits at his right hand, and the coyote at his left. See another Nicola story, where the beaver is spoken of as sitting near the Old-One (p. 328).

² Some say it will burst up and break when it falls; others say it will be transformed, and made into a better world.

³ Some add, of large stature.

⁴ Some add, he was chief of the people.

⁵ Compare Traditions of the Thompson River Indians, p. 53.

⁶ Some say, the Sun was commanded to visit the Earth every night. He thus sleeps with, or spends the night with his old wife and he is seen leaving in the morning, and returning to her at night.

⁷ Some say there was a former earth, and that most of the people belonging to it were drowned.

⁸ Some say, the people may have been brought out of the earth in the same manner that elk and some other animals were; or they may have sprung from the union of the Sun and Earth-woman: thus they would be children of the Sun. But some think the latter were transformed into stars, and that people sprang from those people who survived the flood of a former earth.

and desires, and causing all kinds of birds and fish to appear, to which he gave names, and ascribed to them certain positions and functions. He said to the people, "Where you see fish jump, there you will find water to drink. It will quench your thirst, and keep you alive." He taught the women how to make birch baskets, mats, and lodges, and how to dig roots, gather berries and cure them. He taught the men how to make fire, catch fish, shoot, snare, trap, and spear game. He taught them how to make nets, beaver-spears, and snares. He showed them the *spa'tsan*-tree, telling them the bark from it was the best for making thread and rope. He taught them how to make dead-falls for marten, and showed them the white and the black arrow-stone, telling them it was best for making knives, spear-points, and arrow-heads. He taught them how to snare grouse, and use the feathers on arrows so that they might go straight. He also told the people how to cook and eat salmon and other food, and showed them tobacco and pipe-stone, and how to smoke. He also taught the people the relationship of the sexes, how to have sexual intercourse, and how to give birth to children. When he had finished teaching them, he bade them good-by, saying, "I now leave you; but if you forget any of the arts I have taught you, or if you are in distress and require my aid, I will come again to you. The sun is as your father, and the earth as your mother. When you die, you will return to your mother's body. You will be covered with her flesh as a blanket, under which your bones will rest in peace."

30. The Creation of the Earth by Old-One.¹

Old-One or Chief came down from the upper world on a cloud, which, when it approached the surface of the great lake, became a bank of fog. He was tired looking at the endless and monotonous expanse of water underneath the sky, and thus had descended to create some kind of a world in the midst of the watery waste which was where the earth is now. The cloud descended until it rested on the surface of the lake. Then Old-One pulled five hairs from his head,² and, throwing them down on the clouds, they became endowed with life, and sprang up in the form of young women. They were all perfect women endowed with speech, sight, and hearing. He asked the first one to speak and state what she preferred to be. She answered, "I wish to be a woman and to bear children. I shall be bad and foolish, and shall seek after my own pleasure. My descendants will fight, lie, steal, murder, and commit adultery. They will be wicked." The Chief answered her, saying, "I am sorry you have spoken thus, for in this way death and much sorrow will arise."

¹ Another Teawa'xamux version.

² The narrator said he was not quite sure whether the hairs were from the head or pubes. He also said he thought they might have been five ribs taken by the chief from his right side.

Now he asked the second woman to state what she wished to be. She answered, "I wish to be a woman and to bear children. I shall be good and virtuous. My descendants will be wise, peaceful, honest, truthful, and chaste." The Chief was glad when he heard her speak thus, and said, "You have spoken well. Wisdom and virtue will eventually triumph over foolishness and evil. The process will be very long, however, and there will be much sorrow and misery meanwhile."

Now the third woman was asked to choose her lot, and she answered, "I wish to be the earth, upon which my sisters will live. They will love me, and draw their life from me. I will make everything fat and happy." The Chief answered, "It is good. From you everything will grow. You will produce, nourish, and give rest. When people die, you will receive them on your breast and will cover them. Trees, plants, grass, flowers, gold, silver, and all that is good and beautiful, will spring from you. You will make your sister's children glad."

Now he asked the choice of the fourth woman, and she answered, "I wish to be fire, and will be in the grass, trees, and in all wood. I shall make people happy by giving them heat and comfort. When they are cold and miserable, they will seek me and obtain warmth and happiness. With my aid they will eat." The Chief answered, "It is good. You will render assistance, and make your sisters' children rejoice."

Then he asked the fifth woman to speak, and she replied, "I wish to be water, and from me people will draw life and wisdom. Coming to me, they will be cleansed of filth and disease; and by seeking me constantly, they will become wise, and obtain knowledge, dentalia, and riches. I will assist all things on earth to maintain life." The Chief answered, "Good. You will assist, and make glad your sisters' children."

Then he transformed them. The Earth fell backwards, spread out her legs, and rolled off from the cloud into the lake, where she took the form of the earth we live on. The Chief said, "My daughter, you will be as you have asked. Henceforth you will be the earth in the midst of the great lake, and people will live on you. They will call you their mother." Water he transformed into the present water we see in the shape of lakes, pools, springs, and streams, and it began to run over the top of the earth. Fire he transformed into the present fire, or the heat of fire we see and feel when wood burns. He put the spirit of fire in all woods and plants. The remaining two women he placed on the earth, and, after endowing them with the power to bear offspring, he impregnated them. He told them, "You will be sisters, and from you all people will spring. Your children will be male and female, and your descendants will cover the earth. The offspring of Evil will be most numerous at first, but at last the children of Good will outnumber them. Good will prevail, and Evil finally disappear. Then I will collect all people, both dead

and alive. Earth and her sisters will assume their original forms, and all together will become changed and new."¹ In this manner will come the end of the world, and this is why both bad and good people are found in the world at the present day. The children of the two women were male and female. They married one another, and from them all people are descended. None of them could live without the earth, fire, and water: therefore these are part of us, and are related to people as if by blood.

(The narrator of this story was a shaman called Nkamtcinê'tx, belonging to Sulū's, and probably somewhat over seventy years of age. He stated that he never heard this tale except from his grandfather, — the first time when he was about eight or ten years of age. Other old men who had particular tales were Tcuié'ska of Nicola, who had a story of a man who watched the women bathing from the top of a tree; and Ye'luska of Spences Bridge, who had a long tale of women who hung their babies up in trees or bushes. He did not remember the details of these stories, but had heard them narrated only by these men. Tcuié'ska died a few years ago in Nicola, aged over eighty; and Ye'luska was killed in the Spences Bridge land-slide in August, 1905, when aged about eighty.)

31. Old-One and the Creation of the Nicola Country.

Old-One was travelling about, and came upon a woman sitting in an attitude of grief. She was bent forward, and her hands covered her face. He asked her why she was sorrowful, and she answered, "Because I am alone and deserted." He said to her, "Do not be sorry, for I will make you great and the mother of many. All things will grow from you." He transformed her into the earth, which he made expand, and shape itself into valleys, mountains, and plains. Her bones became the rocks; the largest ones, the mountain ranges and ridges. Her blood dried up, and assumed the form of gold, copper, and other metals. Much of it ran to one place and congealed in the form of a large mass of gold among the mountains. (The whites know this, and therefore always search for gold in the mountains, and not on the plains. They value the woman's blood very much, and are anxious to find the large deposit. They will never be able to find it, however, for Old-One made the mountains all so much alike, that it will be impossible for them to find the spot.) Now, Old-One commenced to make the Nicola country. He flattened, lowered, and heightened it here and there, until it

¹ My informant was vague when questioned as to the nature of this change. He thought people might be conducted to the upper world, or placed on some new earth created for them. He was sure there would be a re-union of the dead and the living, who afterwards would all live together under the same conditions. Both would have human form; and there would be no more sickness, death, misery, and evil. All would be good and happy. Conditions would be an improvement over both the spirit world and this world.

became similar to what it is at the present day. Then he formed lakes, and made water flow in the form of rivers and creeks, and created fish, animals, and birds to inhabit it. He also made grass, trees, and bushes to grow where required. He said, "Water will be the life of the earth and everything on it." Now he created four men and a woman,¹ who became the first human inhabitants of the Nicola valley. They knew not how either to eat or work. He said to them, "Drink water: you need nothing else to sustain you. It is the life of the earth, and from it you will draw life also. I will leave you now, but will visit you ere long." These people had the desire to eat and to work, but knew not how to do either. The woman often gazed at the ground and grass, and felt she had some connection with them, or required to do something to them, or receive something from them, but knew not what. Likewise the men. One went to the trees and would gaze at them. He had the same feeling as the woman. Another went to the water and gazed at the fish swimming; another, at the deer running through the bushes; and another, at the beaver working in the lake. Sometimes they threw stones at the fish and animals; but these took no effect. At last Old-One returned to the country, and, saw the man gazing into the water. He asked him what he was looking at. The man answered, "I am looking at the fish swimming, and I feel I need them, but do not know for what purpose, nor yet do I know how to procure them. Perhaps you are the chief: you may help me." Old-One took a magic knife from his right side and gave it to the man, saying, "Go to that service-berry-tree, and say to it, 'My friend, I require you,' then make the motion of cutting it down with the knife, and at once it will fall down as if it had been cut. Then bring it here to me." The man did as directed, and, when he had brought the tree, Old-One told him to squat down and shut his eyes. Now Old-One made motions at the tree with his knife, and it soon formed itself into a fish-spear. The man was asked to open his eyes, and was astonished, when he did so, to see the spear in front of him. Old-One said, "Take it in your hand, and come with me. I will show you how to use it." They went to the edge of the stream, and saw a large fish swimming; and Old-One told the man to make the motion of spearing it. When he did this, the fish transfixed² itself on the spear-head, and was thrown on the land dead. Old-One said, "Henceforth men will spear fish in this fashion."

Now he came to the man who was watching deer on a trail, and asked him what he was looking at. The man answered, "I am watching the deer, and feel as if I had need of them, but know not why. I spend my time doing this." Giving him his magic knife, Old-One told him to go up the mountains to the yew-tree, and, after praying or talking nicely to it, to make pretence of cutting it down, and, when it fell, to bring a piece of the timber

¹ Some say, four women.

² Some say, jumped ashore, and died.

to him. The man did as directed, and brought back some of the wood. Now, Old-One told him to close his eyes, formed a bow and arrow, and then asked the man to look. He said, "Take these things in your hand, and I will show you how to use them." Just then a deer trotted along the trail, and Old-One told the man to make the motion of shooting it. When he did so, the deer fell down dead. Old-One said, "Henceforth men will kill deer with bows and arrows."

Now he came to the man who was at the lake watching the beavers building a dam, and asked him what he was looking at. He answered in terms similar to those of the others, and Old-One made a beaver-spear for him, and showed him how to use it. He said, "Henceforth men will kill beavers in this manner."

Now Old-One came to the man who was sitting looking at a tree, and asked him what he was gazing at. The man answered in the same way as the other men had done: so Old-One made tools, and showed him how to chop down trees. He also made a fire-drill, and taught him how to use it, and make fire of wood. He said, "Henceforth men will fell trees, and make fire. They will make tools and weapons, and will be workers, trappers, hunters, and fishermen." He also taught the men how to make nets, and set snares.

At last Old-One came to the woman, who was sitting looking at the ground, and asked her what she was gazing at. She, also, answered in the same manner as the men had done. He told her to shut her eyes, and, when she opened them again, a large plant had grown up before her. He asked her to go to the birch-tree, and, after saying to it, "O friend! I require you," to strip off its bark. This she did, brought the bark to him, and he rolled the plant in it. Now he told her to travel along that hillside, and throw away pieces of the plant. She did as directed, and, each time she put her hand in the roll, she pulled out a different kind of bulb or seed. Thus she sowed all the different kinds of plants used by the Indians for food or medicine; and from these sprang up many, and they spread over the whole country. They grew as soon as they touched the ground. Old-One told her their names, and said, "These only are edible." Thus the Indians learned the edible varieties of roots and the proper kinds of herbs to use. When the plants had all been distributed, Old-One made the roll of birch into a basket. He also made a root-digger, and showed the woman how to dig roots.

Now Old-One asked the men to bring their fish, deer, and beaver, and the fourth man to bring wood and make fire. Then he showed them how to cook fish, meat, and roots. He made a mat, and spread the food on it. He himself partook from the right side of everything, and showed the people how to eat. They followed his example, but ate from the left side of everything. Now he told them, "You will not live by drinking water only, but will eat fish, meat, roots, and berries. You will also use the skins of animals

for clothes, and no longer go naked." He showed them how to build lodges, and said, "Henceforth men will hunt, fish, and make tools, and women will dig roots, and make baskets and mats. You people will henceforth live thus as I have taught you, and inhabit this country until such time as you will join the dead. Now I leave you for a long time; but I will return to the earth some day, and then your mother, the Earth, from whom all things grow, will again assume her original and natural form."¹

32. Old-One and Women.

In some parts of the world, formerly, the women had no privates, and consequently could have no sexual intercourse, nor give birth to children. In other parts of the world they gave birth only to male children. Likewise, some kinds of animals and birds had all female offspring, while other kinds had all male offspring. Old-One visited these people, and ordained that they should be right, saying, "Henceforth all women shall have proper female organs, shall have intercourse with men, and shall give birth to children. Henceforth all offspring of people, animals, birds, and fish, shall bring forth of their kind male and female in about equal proportions. There shall be no race exclusively males nor exclusively females."

33. Old-One and the Ku'tuen.²

Old-One met the Ku'tuen, who used to travel by means of his mouth, and transformed him, saying, "Henceforth you will be the ku'tuen-fish, and will ascend streams by sticking to the rocks with your mouth. You will always precede the salmon when they run, and will carry their breath ahead of them."

34. Old-One and Sucker (Fish).

When the people were being taught the arts by Old-One, the Sucker said to him, "You need not teach the people how to kill me: I will do that myself." Then he told the people to catch him with a net, and he would roll himself tightly in it, and die. They tried this, and found that he spoke the truth. Therefore the sucker, when caught in a net, is invariably found wrapped up in it, and dead when taken out.

¹ She will become a woman again. This will be the end of the world; and all people, living and dead, will join the Old-One and Coyote, and return with them to live in the upper world, where life will be similar to what it is at present in the land of shades. See Thompson beliefs regarding character of the land of souls, *The Thompson Indians of British Columbia*, Vol. I of this series, p. 343.

² A kind of fish like a lamprey or eel, which is said to move up stream by sticking to the rocks with its mouth.

35. Old-One and the Beavers.¹

Old-One ordained that the beavers should be the most valuable of animals, because they were always nearest to him. His two servants and companions are beavers. One sleeps at the door of his house, and the other at the head of his bed. This is the reason why at the present day beaver-fur is so much valued by both whites and Indians.

36. Old-One teaches the People the Use of Ornaments.

(*Nkamte'i'nemux.*)

Ntce'mka² was travelling through the Shuswap country in search of his wife, who had been stolen from Lytton by a cannibal. Old-One was also travelling in the Shuswap country at this time, and one night wandered into Ntce'mka's camp, which was in a hidden place. Ntce'mka did not know him; but, seeing that the old man had a very dignified and wise appearance, he treated him very kindly. He gave him food and made up a soft bed for him. Ntce'mka was surprised when the stranger recognized him, and told him all about himself and where he would find his wife. When about to depart in the morning, Old-One pulled out four small bundles and gave them to Ntce'mka. They consisted of porcupine-quills, scalps of the red-headed woodpecker, eagle tail-feathers, and dentalium shells. He said, "Hitherto the value of these things has not been known, and people have not used them. Henceforth they will be much used and highly prized by all peoples for decorative purposes." In this way people first learned the use of these things, and afterwards became accustomed to decorate their persons and clothes with them. In later days eagle tail-feathers and woodpecker scalps became valuable and costly. Dentalia and quills were also much prized, and very much used by all the people.

¹ Compare with tale No. 28, p. 320.

² This is the same person who appears in the story of "Ntce'mka and the Cannibal," Traditions of the Thompson River Indians, p. 80; see also No. 30, Ute'mqt, p. 254 of this volume.

III. — ORIGIN TALES.

37. The Introduction of Death; or, the Council of Spider, Ant, and Fly.¹

Formerly there was no death in the world, and people did not know exactly what it was. Ant and Spider were very wise. They held a council with Fly. Spider said to Ant, "You are cutting yourself in two with your tight belt. Soon you will die." Ant answered, "If I die, I shall not die properly. In four, six, seven, or eight days, I shall come to life again." Spider said, "I think it would be better if all people and animals were to die properly: for if none die, soon there will be too many people on earth, and there will not be enough food for all. They will suffer the pains of hunger." Ant answered, "The pains of hunger are as nothing compared with the pains that people will feel when their relatives, or those they love, die. I propose that we leave conditions as they are, and that people do not die." Spider and Ant argued long, but neither could convince the other: so they asked Fly for his opinion.

These three men had been deputed by all the people and animals to decide whether death should be in the world or not. Fly was very selfish and cunning, and, taking sides with Spider, said, "I think it will be better if people die. They will still be useful, for I shall rear my young in their bodies. People will be better off if they die, for I will take charge of them, and preserve their bodies, so they will always be as if asleep. They will have no cares, nor will they need fire or food. I will look after them well, and their relatives will have no trouble or bother." Now Ant spoke in vain, as there were two against him. So at last he gave way to the others, and it was ordained that people and all living things should die. Since that time, people have died.

Soon afterwards Spider's child died. He felt very sad, and went to Ant, and said, "At the council you were right and I was wrong. The pain of a father's heart when his child dies is indeed worse than the pains of hunger. Let us put things right by declaring that people shall not die." Ant answered, "Already death has entered the world. It has been agreed that death should be. It is now too late to change it." Fly also attended this second meeting, and now spoke up, addressing Spider thus, "Why are you sorry? Those who die are better off than those who live. We will not revoke our decree. Take your dead child and lay it on the ground some distance away from your house. I will look after it for you. Did I not promise to undertake

¹ A very common tale; see, for instance, A. L. Kroeber, *Cheyenne Tales*, *Journal of American Folk-Lore*, XIII, p. 161.

the care of all those who die?" Spider did as directed, and Fly laid eggs in the corpse, so that it soon became covered with worms and flies. It became swollen and black, and soon rotted and stank. Fly visited Spider, and told him his child looked just the same as ever. Shortly afterwards Spider went to view his child, and felt very sad when he saw the condition of the body. He cursed Fly, and transformed him, saying, "Henceforth you will be a fly, and will live among rottenness, and eat filth. You will be the most loathsome and unloved of all things." Then he dug a grave and buried his child's body, saying, "Henceforth people will make graves, and bury their dead."

According to the *Nkamtc'i'nemux* death was introduced by Raven, whose child was sick and who asked Old-One to let it die. Before that time people always revived after a short time.

38. Frog and Moon.¹

This story is told in exactly the same way as in the "Traditions of the Thompson River Indians," pp. 91, 92, "The Moon and his Younger Sister."

39. Wolverine.

(*Nkamtc'i'nemux*.)

In the mythological period Wolverine was known as a great and successful hunter, and as a man of great strength. He could easily carry two large deer on his back at one time. Wolf was the only one who equalled him in strength.

40. Sna'naz and the Wind.²

This story, from the beginning to the end of the 15th line on p. 88, is like No. 34 in the "Traditions of the Thompson River Indians." The chief spoken of was also a shaman of great power and ugly character. From the 15th line, the story of the flight is the same in all details as that told by Hill-Tout, pp. 50, 51, and the first line of p. 52. Here the story ends with Sna'naz reaching home with the girl.

41. Men and Women.³

(*Nkamtc'i'nemux*.)

Formerly men menstruated, and women did not; but the latter were jealous of the men, thinking they were the better off. They laughed at them

¹ Compare Shuswap, p. 653; Uta'mqt, p. 229 of this volume.

² Compare also Shuswap, p. 702, and Nicola story, Sna'naz and the Shaman in this collection.

³ See Shuswap, p. 626.

when they complained of the hardship, and said, "Let us menstruate." The men agreed, and after that it was ordained that the women henceforth should menstruate, and not the men. Thus it remains to the present day.¹

42. Women and Deer giving Birth.

(*Nkamtcí'ne'mux.*)

Formerly women gave birth with the same ease that deer do now, while deer had as much pain in giving birth as women have at present. When the deer complained of their hardship, the women laughed, and said, "Let us change." They changed, and it was ordained that henceforth the women should have childbirth pains, and the deer be exempt.

43. The White-Fish.

(*Nkamtcí'ne'mux.*)

The White-Fish (*ma'muf*) was a shaman. He was twisting thread for a fishing-line, and whistling to himself, when a transformer came along and transformed him into the present white-fish. His mouth retained the same shape it had when whistling, and this is the reason of the small puckered mouth of the white-fish at the present day.

The sucker was also a shaman and a fisherman, and was engaged making a net when the same transformer came along and transformed him into the sucker of the present day. According to some, the Qwo'qtqwal were the transformers who did this.

44. Origin of the Elk.

The first elk came out of the ground in the east, where the sun rises from the earth. Therefore he is said to have come out from under the sun. Travelling west he met the Grasshopper brothers, who were out hunting. When Mountain Grasshopper (*skikala'te*) saw him, he said, "What strange Deer is this?" and hid in the grass. When Elk got near, he jumped on his hind leg, and then into his anus. He crawled along until he reached Elk's heart, and cut it off. Then Elk commenced to stagger, and at last fell over dead.² The common Grasshopper searched for his brother. He found Elk's tracks and said, "Oh, what large tracks! This monster must have trod on my big-bellied brother, and crushed him to death." At that moment he heard his brother call, went in the direction of the voice, and found the dead elk.³

¹ See Shuswap, p. 626.

² Compare p. 283, Shuswap, p. 646.

³ Some say the mountain grasshopper was still inside the elk, and was cut out by his brother.

Then they cut it up, ate some of the fat, and carried the rest home. Thus was the first elk seen and slain. Soon after this, two more elks came out from underneath the sun; and from them or others that came afterwards elk multiplied and became very numerous.¹

45. Sun and his Questioner.

(*Nkamtcīnemux.*)

Once the people sent a man to the Sun to ask him questions and get knowledge. He asked the Sun how to know the people who would live long, and those who would be short-lived. The Sun answered, "Those people who lie in bed until the sun shines upon them will be short-lived, while those who rise early, and are careful never to let the sun shine on them when asleep, will be long-lived."

46. Origin of Land and Water Mysteries.²

Formerly the people on earth were very bad, and especially those who lived in the western part of it, between the Cascade Mountains and the sea. In the west were many bad shamans who continually wrought evil; but the people of the east were not so bad. Now Beaver,³ who lived east of the Cascades, caused a great flood to come, which drowned all the bad people.⁴ At this time originated land mysteries (*ṣaxaoē'mux*) and water mysteries (*ṣaxaā'tko*). As the flood receded, it left all the hollows and holes of every size full of water, thus forming an immense number of lakes and ponds. Many of these took a long time to dry up, and some continue still in the form of stagnant ponds and lakes of peculiar color.⁵ As the water receded, the corpses of the bad shamans and ancients endowed with magic were left on the ground to rot, or drifted into the lakes, where they disappeared; while their spirits took up their abode in the places where their bodies dissolved. Thus those who were left on dry land became land mysteries, that live underground; while the others became water mysteries, and live under water. They are like ghosts, and haunt many lakes and mountains. They show themselves in a great variety of forms, and their influence is often felt, for they portend calamity when seen, give hunters who are near their haunts bad luck and bad weather. They seem to reign over certain places, and are always feared and propitiated by hunters and others who camp in their domain.

¹ At one time elks were very common in many parts of the Okanagon and Thompson countries and especially so in Nicola. About fifty years ago they had become scarce, and at the present day they are extinct in the above-named places.

² Compare with stories of the flood. See Teit, *The Thompson Indians of British Columbia*, Vol. I of this series, p. 338.

³ Some say, Old-One and not the beaver.

⁴ All the good people saved themselves in canoes.

⁵ Stagnant lakes, or lakes with yellow scum on them, are often called *ṣaxaā'tko*.

Thus people paint their faces, give them gifts, and pray to them for good luck, good weather, and ask them not to harm them. They are also of service to those who seek them and wish to gain wisdom from them, for many shamans have trained in these places. As most of the bad people and shamans were drowned in the west, therefore there are many more of these mysteries there than in the east. Thus originated most of the land and water mysteries now inhabiting the earth; but, like ghosts, they do not remain forever, and of late years they are seldom seen, and in many places where they abounded, their power seems to have gone.

47. Beaver and the Flood.¹

Formerly the people were very bad, therefore Beaver² caused a great rain to come, which flooded the earth so that all the people were drowned. Beaver had power over rain and water, and could do with them as he liked. He was a great shaman; but the people did not believe that he had very great power, and laughed at him when he told them he would make a flood to cover the whole earth. For many moons he worked making a large canoe to hold his family³ and a male and female of each kind of animal and bird. When he had finished, the rain commenced; and soon the country was flooded until the tops of all the mountains were submerged. As soon as all the bad people were drowned, Beaver made the rain stop and the waters did not rise any more. They receded very slowly, and Beaver's daughters became impatient, and longed to see the earth again. Their food, also, commenced to be short, and the animals and birds all were quite lean.

Now Beaver sent the Tse'mok-bird to see if any land could be found; but he returned without having seen any. Then he sent the Eagle to soar; but he, also, returned without having seen any land. Next he sent the Raven, who found enough to rest on, and ate of the corpses which were floating about. As he did not return, Beaver sent the Tse'mok again, who found the Raven, came back and reported what he had seen. Lastly Beaver sent the Ya'teayate-hawk, and he came back with leaves and twigs to show that the trees were above water. Now Beaver steered his canoe to a mountain-top, landed, and set loose all the birds and animals. From this point they dispersed when the waters had receded sufficiently. It took many years for the earth to become dry, and many more years before the hollows dried up. Even now many of the lakes left by the flood have not disappeared.

¹ This is evidently the widely spread tradition of Beaver and the flood, strongly influenced by biblical elements. See p. 230 of this volume; Shuswap, p. 678; also known to the Lillooet.

² According to some, this man's name was not Beaver, but No'a; according to others, his name was Louis.

³ The family consisted of Beaver and his two daughters only.

48. Nqa'ksaäisatwau.¹

The people of earth wished to visit the upper world and to make war on its inhabitants. The chief called all the men together to discover the one could shoot the farthest. They all shot at the sky: but their arrows fell short. At last the Wren,² who was the smallest man, shot his arrow, and it stuck in the sky. Now the next best shooter shot his arrow, and it stuck in the notch of Wren's arrow. Now, one after another, they shot their arrows, and each stuck in the notch of the preceding one, until at last there was an arrow-chain which hung from sky to earth. Up this they climbed, and attacked the people of the upper world. They were beaten in battle, however, and driven back with great slaughter. Some managed to get down the ladder in time;³ but others were still on it when their enemies broke it at the top, and these were killed by the fall. Many were made prisoners or killed in the upper world, and transformed into stars. Thus the many small stars we see are the transformed bodies of this numerous war-party.

49. Origin of Light.⁴

A very large dead tree grew on a hill called *Yegatwod'uxus cuxen'x*,⁵ near Spences Bridge. It was endowed with magic, and in some manner possessed light.⁶ At that time it is said the world was always dark. The Chipmunk did not like the continual darkness, and, going to the tree, set fire to its roots. He kept the fire going, and, as the tree burned, light commenced to come. At last when it fell, light at once broke over the earth, and since then there has always been daylight.

50. Light and Darkness.⁷

Formerly the animals were undecided whether they should have constant light or constant darkness. Grisly Bear and many others wanted the latter, while Chipmunk and many more wished the former. They strove, and Grisly Bear's party prevailed in magic; and continued darkness settled over the world. Now, Chipmunk knew, that, if he burned the magic tree near Spences

¹ This word means probably, "arrows strike notches of one another." The first part of the word is hard to translate properly. Compare this story with Shuswap and Utm'qut, p. 246 of this volume.

² Some say another bird, not the wren.

³ Some say these are now the animals, that are on earth. If all the people had got back, there would likely be many more kinds of animals and birds on earth than there are now.

⁴ Compare this with Traditions of the Thompson River Indians, xv.

⁵ Means "covered with earth one another grisly bear."

⁶ Or hindered light from coming into the world. None of my informants seemed to know exactly in what way the tree possessed light or hindered light.

⁷ Compare this with Traditions of the Thompson River Indians, xv; see also p. 318 of this volume.

Bridge, the world would become light again: so he set fire to its roots, and poked the ashes away with a stick, that the wind should fan the flame. When the tree fell, the earth became light. Then Grisly Bear appeared in a great rage, and commenced to extinguish the flame by throwing earth on the log and on Chipmunk, and crying, "le pa, le pa!" Chipmunk would poke the log, and cry, "Tse ka, tse ka!" and light would stream up; but when Grisly Bear threw on earth, darkness would come again. Thus they strove, and neither altogether prevailed: so it was agreed that it should be part day and part night. Grisly Bear was angry at Chipmunk, and chased him into a hole, tearing his back, and leaving the marks or stripes we see on the chipmunk now.

51. Thunder and Turtle.¹

Thunder was angry, and urinated, trying to drown the people. He could not urinate long enough, however, to cause a heavy flood, and the people all escaped. Then he shot arrows at them, and killed and wounded many. They all hid, except Turtle, who said, "I am not afraid: he cannot harm me." Turtle called out to Thunder, "You shoot in vain. You cannot kill people. Shoot at rocks and trees: you may kill them." Thunder laughed, and answered, "You liar! I have already killed some of them." Turtle said, "You have not killed them. They lie still, and only pretend to be dead." Thunder answered, "You liar! I shall kill you;" and he shot many times at Turtle, who moved around quite unconcerned, for the arrows all glanced off his back. When Thunder saw that he could not hurt Turtle, he believed all people were like him: and since then he has always fired his bolts at trees and rocks. Thus Turtle saved the people.

52. Thunder and Mosquito.²

Thunder lived in the clouds,³ and Mosquito used to visit him. Thunder said to the latter, "How is it you are so fat, while I am so lean? What do you eat on earth to make you so fat?" Mosquito replied that he ate blood. Thunder said, "Where do you get it? I, also, want to eat blood and become fat." Now, Mosquito knew, that, if he told the truth, Thunder would kill the people: so he answered, "I suck it from the tree-tops." Then Thunder shot at the trees, and killed many of them, but could find no blood. Again Mosquito visited Thunder, and the latter said, "Why did you lie to me? Now tell me where you get blood, or I will kill you." Mosquito answered,

¹ Compare No. 52.

² Compare with Shaswap, p. 709; also with Traditions of the Thompson River Indians, xi., and Uta'mqt, p. 229 of this volume.

³ Some say, the sky.

"I get it from the Turtle." Now Thunder shot at Turtle, but his fiery arrows glanced off Turtle's back, and did him no harm. Thus Mosquito saved the people, and never again visited Thunder, for he was afraid that the latter might kill him. Even now Thunder sometimes shoots at the trees and at turtles, trying to get blood.

53. Loon.

The Loon was a great Shaman, and used to kill and eat his friends. He made his body spotted with white by touching it with his finger-tips during his period of training. Some of the Utā'mqt say the spots on his body were originally dentalia.

54. Sun and Moon.¹

Sun and Moon were both chiefs who looked after and cared for the people. One day they quarrelled, and found fault with one another. Sun said to Moon, "You give too faint a light: the people cannot see properly. Besides, you do not warm them." Moon retorted, "I am prettier than you. The people like to look at me because I am beautiful. You are ugly. They cannot look at you without feeling ashamed, and turning aside their faces. Besides, you are too hot for the people, and make them perspire and feel uncomfortable. I do not burn folks up as you do." At last, however, the two came to an agreement to alternate in looking after the people, — the Sun by day and the Moon by night, and they have continued to do this to the present day. Formerly, it is said, both shone at one time.

55. The Ants and the Fleas.

The Ants lived in a house on one side of a canyon through which ran a narrow river. They were very numerous. In another house, at the bottom of the river, lived the Tsokomu's fish, who had a large net. The Ants wished to migrate, and asked a loan of Tsokomu's net. They spread it across the canyon, and all crossed on it. Then Tsokomu took back his net, and transformed the Ants, saying, "Henceforth you will be ordinary ants with small waists. You will cover the earth in the warm season, and you will shift your camps all the time."

The Fleas were also very numerous, and wished to migrate. They took their large dog,² and rode on him. As he went along, they jumped off here and there. After travelling same distance, it came the turn of the last flea to jump off. Then the Dog transformed the Fleas, saying, "Henceforth you

¹ Compare A. L. Kroeber, *Cheyenne Tales*, *Journal of American Folk-Lore*, XIII, 1900, No. vii, p. 164.

² Some say a horse.

will be ordinary fleas, and will, in the warm season, cover the earth, jumping from place to place. You will always be shifting camp."

The Dog changed himself into a Pine Jay,¹ saying, "Henceforth I shall be a pine jay, and shall also be constantly on the move, hopping from branch to branch and from tree to tree." Therefore the pine jay is seldom seen to hop back and forth like other birds, but almost always seems to be moving forward, as if on the march from one place to another.

56. Beaver and Muskrat.²

(*Nkamtcí'nemux.*)

Formerly the muskrat had a broad tail like that of the beaver at the present day, while the beaver had a narrow tail, like that of the muskrat now. One day Beaver asked the loan of Muskrat's tail to try it, and gave his own to Muskrat to try. Beaver found that Muskrat's tail was much better than his own for swimming with, and thereafter kept it. He always avoided Muskrat, who was now unable to catch him. When they were transformed, it was ordained that each should keep the tail he had. The Transformer said that Beaver had more need of the large tail than Muskrat.

57. Blue Jay and Sweat-house.³

Blue Jay is related to Sweat-house. He was the greatest joker of the ancients, and was always poking fun at the people.⁴ If any one made fun of him, or imitated him, his mouth became twisted. He was the originator of the twisted-mouth disease, and introduced it into the world. Before that persons with twisted mouths were unknown.

Blue Jay and Sweat-house lived among the people, and slept in a corner of the house. Sweat-house took the form of the bent stick of a sweat-house, and slept by day. At night he changed into an old man, and wandered about, while Blue Jay slept in his place. The people did not know that Sweat-house was a man. Finally the people became tired of Blue Jay's mockery, and fearful of his magic, and made up their minds to desert him. They kept away for four years, living in a different place each summer and each winter. At the end of that time Blue Jay was still alive, and continued to live in the same place. Then they agreed to leave for good, and settled in another country. At last a transformer⁵ came along and transformed Blue

¹ Pine Jay or Whisky Jack.

² Compare Shuswap, p. 680.

³ Compare story of Old-One and the Sweat-house, Shuswap, p. 642.

⁴ Some add that he used to get up in a tree and hide, then, by imitating the voices of other persons, would bring them near, and suddenly jump down among them with a fierce shout, frightening them. The blue jay has a habit of acting similarly with small birds.

⁵ Some say, Old-One; others say, Coyote, or, perhaps, Qwo'qtqwat.

Jay, saying, "Henceforth you will be a bird, and a chatterer and mocker forever, able to talk incessantly, and to imitate the cries of the eagle and other birds and animals." This is the reason why the blue jay is able, at the present day, to imitate the cries of all kinds of birds and animals. Then he transformed Sweat-house, saying, "You, old man, will be the spirit of the sweat-house,¹ and, until the world ends, people, by sweat-bathing, and praying to you, will lose their lice, and become healthy, clean, successful, and rich. You will be very powerful, and able to help the people, and grant their prayers."

58. The Theft of Fire.²

The people of Nicola and Spences Bridge had no fire, and no means of procuring it, for wood did not burn in those days. Of all people, only those at Lytton had fire. Beaver, Weasel, and Eagle agreed that they would try to steal fire from the Lytton people, who were living at a little spring near the mouth of Thompson River.³ Beaver went there first, and commenced to dam up the water, while Eagle and Weasel went training in the mountains. The fourth day when they were sweat-bathing, Weasel's guardian spirit appeared in the form of a weasel, and entered his sweat-house. Here it cut itself open, and Weasel, entering its body, assumed animal form. Eagle's guardian spirit came to his sweat-house, in the form of an eagle. He also let Eagle enter his body, so that he assumed the form of a bird.

Eagle said, "I will fly far up, and watch brother Beaver." And Weasel said, "I will run along the high mountain-ridges, and see what brother Beaver is doing." When they came within sight of Lytton, they saw that they had no time to lose, for Beaver was already a prisoner in the hands of the people, who were making ready to cut him up. Eagle swooped down and perched on the ladder-top of the underground house, while Weasel busied himself making a hole at the base of the house that the water might flood it. The people were so anxious to shoot Eagle, that they forgot all about Beaver, and never saw Weasel. They could not hit Eagle, however, and got angry at one another for missing. Meanwhile the water which Beaver had dammed up commenced to pour in through the hole Weasel had made, and, in the confusion, Beaver snatched up a fire brand, put it in a clam-shell, ran off with it, and escaped.

When the three reached home, Beaver made a fire for the people. Eagle showed them how to cook, and how to roast food; and Weasel showed them

¹ *S'walu's*, the spirit of the sweat-bath, to which the Indians pray, addressing him by name, or as "Chief," "Grandfather," "Greatest One," or "Chief One."

² Compare Traditions of the Thompson River Indians, XI, pp. 56-57; also Shuswap, p. 669; *Uta'mqt*, p. 229 of this volume; also known to the Lillooet.

³ Where the present Indian village of Lytton is.

how to boil food with stones. They threw some of the fire at each of the different kinds of wood, and, since that time, all kinds of wood burn.

59. Rattlesnake-Woman.¹

At one time a woman of very handsome appearance and enticing manners used to wander through the mountains. When she saw a man, she went ahead to where he would pass, and sat in the way to offer herself to him. Captivated by her beauty, her charming manner, and persuasive words, every one fell a victim to her wiles. Her privates were the mouth of a rattlesnake, and every man who had connection with her was bitten, and died. Thus many hunters never returned home, and the bones of men were plentiful in the mountains where the woman roamed. At last Coyote met her on the south side of Thompson River, a little below Spences Bridge, transformed her into an ordinary rattlesnake, and threw her up the river. For this reason rattlesnakes are now numerous in the neighborhood of Spences Bridge, and above for some distance, but not below that place.

60. The Rattlesnakes and Mesā'i.²

Rattlesnake-of-the-North had a house in the Okanagon³ country, where he lived with his wife, Bow-Snake,⁴ and his brothers, Wasp and Bee. He had a set of new teeth and two old teeth. The former he kept for himself, and the latter he gave to his brothers, saying, "These will be your fangs. When you sting people, it will cause soreness and swelling; but those you bite will not die. With me it will be different. When I bite any living thing, it will die; but I will never bite any one without first warning him with my rattle, which I will always carry with me. A person who treats me respectfully, and says, 'Pass on, friend,' I will not harm; but those who laugh at or mock me I will kill." Turning to his wife, he said, "You are a woman. It would not be right for you to have the power of killing any one." This is the reason why the rattlesnake's bite at the present day is deadly, while that of the bow-snake is harmless; also, why wasps and bees have stings that cause pain and swelling.

Rattlesnake-of-the-North had many children, most of them sons. Rattlesnake-of-the-South also had many children. He lived across the *'sxai'aken* River.⁵ Between the homes of these people lay a flat tract of country,

¹ Compare with story of *Xo'lakwa'xa* (No. 78), and, also, with *Utā'mqt*, p. 221 of this volume; Shuswap, p. 650; also known to the Lilloet.

² Name of a strong-smelling root eaten by the Thompson and Okanagon Indians. It is said not to grow on the Canadian side of the line.

³ On the British Columbian side of the line.

⁴ Also called milk-snake.

⁵ On the American side, in eastern Washington.

consisting of clay, mud, and small lakes. This land was the home of *Mesā'i*, who had two daughters. One of them she¹ sent to marry the son of Rattlesnake-of-the-North, and the other to marry the son of Rattlesnake-of-the-South. Both girls were refused, the mother Rattlesnakes saying they would not have daughters-in-law who smelled so badly. When they returned, *Mesā'i* felt indignant, and went to the houses of both Rattlesnakes, asking why they had insulted her, and had refused her daughters. The Rattlesnakes answered, "We do not care to have our sons married to women who smell as badly as yourself and your daughters." *Mesā'i* replied, "Since you have insulted me, no Rattlesnake shall henceforth enter my country. If you swim across the river to it, soon after you touch the shore you will die." This is the reason why no rattlesnakes are found in that tract of country at the present day. The place is called *Smeltā'us*, and *mesā'i*-roots are very plentiful there. North and South of *Smeltā'us*, rattlesnakes are abundant.

61. Wren and the Cannibal Eagle.²

(*Nkamtcī'nemux.*)

In the cliff called Halaua'llst or Halauā'ist³ a monster Eagle had his house. He lived there many years, and attacked all who passed by. The ground around the base of the cliff was white with the skulls and bones of his many victims. He would pounce on people and tear them to pieces, or he would fly up with them and kill them by dashing them against the cliff, or by letting them drop to the ground from a great height. At last Wren (*tsetso's*), who lived at the mouth of Nicola River and who had developed great magical power, made up his mind to kill the Eagle. The other people were afraid, and advised Wren not to attempt it, but he persisted. He dressed himself in birch-bark armor, sharpened his small knife which he always carried, and repaired to the cliff. The people followed at a distance to learn his fate. He had put red paint in one side of his mouth, and white paint in the other. The Eagle pounced on him, and tried to tear him in pieces, but his armor protected him. Then he lifted him up and dashed him against the cliff. Now Wren let the paint run out of his mouth; and the people, seeing it, said, "See! He is dead, his blood and brains run down the rock." The Eagle also thought he was dead; but, to make sure, he dropped him to the ground. Now more paint ran out of Wren's mouth; and the Eagle, thinking him quite dead, released him. Now the Eagle walked around him and backwards and forwards, wondering where he could break through his armor to

¹ It is not clear whether *Mesā'i* was male or female.

² Compare Shuswap story in "Dawson, Notes on the Shuswap People of British Columbia, p. 32.

³ This place is a little over half a mile east of Spences Bridge depot, on the main line of the Canadian Pacific Railroad.

eat him. Finally he perched on top of him; and Wren, seeing his chance, stabbed Eagle from underneath with his knife, and killed him. He pulled out the tail-feathers, and scattered the remains of the Eagle. Throwing them towards the mountains, he said, "Henceforth eagles shall be only ordinary birds, and shall prey on small game. They shall not kill people any more, and men will use their tail-feathers for decorative purposes." The cliff is still marked with red and white streaks where the paint ran from Wren's mouth.

IV. — ANIMAL TALES.

62. The Black and the Grisly Bears.¹

This story is told exactly as in the "Traditions of the Thompson River Indians," p. 69.

63. Marten and Fisher.

This story is the same as the Shuswap² one (p. 673) with the following variations only:—

Fisher told Marten, if any bird appeared from the east (some say west), he was not to shoot at it. One day a small bird with bright red plumage appeared, and Marten became very anxious to shoot it. He wondered why his brother had told him not to shoot at any bird which approached from the east. He fired his best arrow at it, and missed. The bird caught it up and ran away leisurely with it. He fired again, with the same result, the bird taking that arrow also. Thus he fired three times. The fourth time his arrow stuck in the top of a log protruding from the ground, which he discovered was the ladder of an underground house. The bird pulled out the arrow, and descended into the house.

64. Wren and the Elks.³

Wren went hunting Elk,⁴ and came on a lot of old droppings. He asked the latter where their owners were, and they answered, "On a certain hillside." He went to the place, and saw a large herd of elk. He called to them, "I want you," and one of them answered by approaching him. Telling him to turn round, he examined him, and said, "No, I do not want you. You are not fat enough." Again he called, and another animal answered him; and thus he examined one after the other, and rejected the whole herd until only one remained. Again he said, "I want you;" and the last animal came forward. Telling him to turn around, he said, "Oh, yes! I want you. Why did you not come before? You are very fat." Then he jumped into Elk's anus, and told him to walk down to a flat near by. When he arrived there, he took his small knife, cut Elk's heart, and thus killed him. Then he came out again, danced around Elk, singing, "Oh, I am glad! I have killed an elk. Oh! he is fat. I will now eat his meat." Now he would have butchered the animal, but discovered that he had forgotten his knife inside, and he could not enter a dead animal. He did not know what to do, and walked

¹ Compare Shuswap p. 681, Uti'mqt, p. 218 of this volume.

² Compare also Uti'mqt, p. 236, Traditions of the Thompson River Indians, p. 64; A. L. Kroeber, Cheyenne Tales, Journal of American Folk-Lore, XIII, No. xix, p. 183; also Chilcotin, Vol. II of this series, p. 41.

³ Compare p. 304, No. 11; p. 331, No. 44; also Shuswap, p. 646; A. L. Kroeber, Ute Tales, Journal of American Folk-Lore, XIV, pp. 270, 271.

⁴ The narrator said that in telling this story, which differs slightly in the various tribes, the Tewa'xamux tell of a herd of elk; the other Ntaka'pamux generally claim they were deer; while most of the Okanagan say they were buffalos.

around the carcass, singing, "How can I butcher it? Oh, if I had my knife! Oh! if some one would give me a knife. Oh, if I only had something to butcher it with!"

Now Wolf and Coyote were out hunting, and were resting near that place. Wolf heard Wren singing, and said to Coyote, "I wonder what that little fellow means. He wants something to butcher with. He must have killed something. Let us go and see." They came upon Wren, walking around the carcass of the elk. He asked them for the loan of a knife, saying he would give them half the meat; but they said they would butcher it for him. They found Wren's knife inside. They took all the meat and fat for themselves, leaving only the paunch for Wren.¹

65. Moose, Buffalo, Antelope, and White-tailed Deer.

In ancient times Moose, Buffalo, Antelope, and White-tailed Deer lived together. They were relatives and lived in the same lodge. Their home was somewhere in the Salish country, probably in Montana or in eastern Washington. Moose was a chief and Buffalo a warrior. Antelope was celebrated as a runner, and White-tail was lame. All four had rather large antlers and horns, somewhat similar in shape. Buffalo would sharpen his horns, and use them for fighting.

After a time the four friends became jealous of one another, and often quarrelled. Especially did they disagree about the selection of camping-grounds. No matter how well chosen, no one place would suit them all. White-tail preferred to camp among bushes; Buffalo liked the alkali-plains; Moose loved the partly timbered plateaus; and Antelope, the foot-hills. At last they held counsel, and came to the conclusion that it would be better to separate and henceforth live apart, each one in the kind of country he preferred. White-tail was the first to leave. Moose said to him, "You must not go north, for the people there are bad, and many of them are cannibals. They will kill and eat you. Yourself, wife, and children are all a little lame. The northern people are great hunters. They will soon find you and catch you." White-tail answered, "I can run faster than you think, and I am not afraid of the northern cannibals. I love the northern country, and intend to live there." Moose said, "Well, if you will go north, take my antlers: they are larger and stronger than yours, and you can defend yourself better with them." White-tail answered, "No, chief, I will not take your antlers. They are too heavy. Their weight would fatigue me, were I chased by enemies." Now White-tail worked on his antlers, and Moose helped him. He made them small, and fitted them close to the head, with the tines rounded and pointing

¹ The narrator said this story is sometimes told at greater length, and in more detail; but, as he was not sure of the rest, he told just what he knew.

inward, especially the upper ones, that they would not catch in the bushes. Moose lengthened his tail, fitted him up suitably for the country in which he intended to live henceforth, and accompanied him on his journey as far as a place called Sie'lamen.¹ Here he bade him farewell, and White-tail and his family ran backwards and forwards, showing Moose that they were much fleetier than he had thought they were. Now White-tail took up his abode near where the boundary line now runs, and from there he ranged north through the Okanagon country to about Penticton, east through the Kootenai, west across the Similkameen, and south through eastern Washington. He lived in the bushes, and his enemies could not catch him.

When Moose, on his way home, had gone as far as somewhere in Idaho or Montana, Buffalo met him and caused a large lake² to appear in front of him. Because he was so heavy, Moose was afraid to swim across, and thus had almost made up his mind to return north, when Buffalo told him he would make a bridge for him to cross on, if he would promise to shape his horns so that he could fight well. Moose agreed to do this and Buffalo made a bridge across the lake with his horns and tail, and Moose passed safely over. When they arrived at home, Moose fitted up Buffalo by making his hair thick and shaggy, lengthening his tail, and sharpening his horns. Now Buffalo became very fierce and powerful, and had no fear of his enemies, who always fled because of his sharp horns. Moose accompanied him to the east, where he left him on the open plains. He also fitted up Antelope, and escorted him to the rolling hills west of where he had left Buffalo. Antelope was not afraid of his enemies because he was so fleet of foot and had such sharp eyesight.

Now Old-One or some other Transformer came along and found Moose living on a plateau. He transformed him into the present-day moose, saying, "Henceforth you will be the animal moose, and will alwas be large and clumsy. Men will hunt you, and use your hide for tents." The Transformer came to where Buffalo lived, and transformed him, saying, "Henceforth you will be a common buffalo, and only ocaasionally will you be fierce, and able to kill men and horses with your sharp horns; but men will lie in wait on your trail, and will shoot you with bow and arrows. Your skin they will use for blankets and robes." The Transformer came to where Antelope lived, and transformed him also, saying, "Henceforth you will be an antelope, and will live on the edge of the buffalo country. You will be known as the fleetest of animals; but men will hunt you, and use your hide for making shirts." White-Tailed Deer was also transformed into the present animal of that name, and ordained to roam through the country he had selected. For this reason the White-tailed deer is seldom seen even as far north as the Nicola.

¹ In eastern Washington, not far from the boundary line.

² This lake created by the buffalo remains to the present day, but the narrator had forgotten its name.

66. Bald-headed Eagle.¹

Bald-headed Eagle and Ra'tarat lived in neighboring underground houses. They were the heads of the houses, and their respective people were in the habit of visiting one another, and playing lehal. A girl from a distant place was sent by her parents to marry Ra'tarat. On her way to the latter's house, she came to a stream spanned by a log, in the middle of which stood Bald-headed Eagle. She said to him, "Friend, let me pass;" but he never answered. Then she said, "Cousin, let me across;" but he paid no attention. Then she said, "Brother, let me pass over;" but he never heeded. Then she said, "Husband, let me pass;" and he answered quickly, "Why did you not say that at once?" He let her cross over, and then, claiming her as his wife, took her to his house. She did not like her husband nor his relatives, who were all Frogs. Bald-head's Frog-sister always fed her. She would dip her rabbit-skin robe in the creek, put a quantity of lice on it, and spread it before her sister-in-law.

One day Ra'tarat's fire went out, and he sent Chickadee to Bald-head's house to obtain fresh fire. When he returned with the live coals, he reported having seen a woman in Bald-head's house. Ra'tarat then sent the Ha'xhalaxel-bird to get more fire, under the pretence that his fire had gone out. When he returned, he, also, reported having seen the woman. Then Ra'tarat sent the I'kiik-hawk, and Bald-head hid the woman in the rear of the house, and sat in front of her; but Hawk's sharp eyes detected her. Ra'tarat now believed that a woman was there, and laid plans to get possession of her. The Birds were to repair in the evening to Bald-head's house, and some of them were to engage Bald-head and his people in a game of lehal, while others were to pile wood on the fire, under the pretence of making the place light, until the house became so hot that the woman would have to go outside to cool herself. This was done; and the woman, complaining of the heat, went outside, accompanied by her sister-in-law, the Frog. As soon as she stepped off the ladder, Ra'tarat pulled her aside. He kicked her escort, the Frog, in the face, and knocked her down the ladder. Then the Birds ran up the ladder; others deluged the fire with water, in order to create confusion, and to prevent Bald-head's people to push them into it. By this time, Ra'tarat had conducted the woman to his house.

Here follows the "Battle of the Birds," related exactly the same as in the "Traditions of the Thompson River Indians," xx., commencing at the 17th line, and continuing to the end.

Just as the several birds painted themselves for battle, thus their colors remain at the present day.

¹ Compare Traditions of the Thompson River Indians, xx.; also Uta'mq̄t, p. 243 of this volume; Shuswap, p. 684.

After the death of Bald-head and the resurrection of the other birds by Ra'tarat, the woman told the latter that her parents had sent her to marry him. For several months she lived with her husband and then told him she desired to visit her relatives.

She started alone on the journey, and had not gone far before she saw something like a white stone following her. It rolled over the ground at a rapid pace, and seemed to gain on her. She tried to avoid it by turning aside: but it followed her, and drew nearer and nearer. The faster she ran, the swifter it rolled. It was the head of Bald-headed Eagle, which finally overtook her, and entered her privates. Shortly afterwards she gave birth to two small heads, which followed close at her heels; but the large head remained inside when she travelled. She came to an open place, saw a band of deer, and said to herself, "If only a man were here to kill these deer for me, so that I might have venison to eat!" Immediately Bald-head spoke, saying, "I am a man. I will kill these deer for you." He came out of the woman, rolled along in the grass until he reached the deer, and killed them all by entering into them through the anus. Now the girl ran, thinking to escape from the pursuing heads. She reached a stream, and crossed on a narrow log, thinking the heads would surely tumble off. But they rolled over the log without falling off, and, soon caught up with the fleeing girl. The large one entered her as before, and the small ones followed close behind. At last she reached her parents' house, and her brothers asked her what those things were that always followed her. At first she told them they were her little dogs, but afterwards told the whole truth, and how Bald-head always remained in her. Then the brothers spoke to the head, saying, "Why do you hide? Come out and live like other people. We are your brothers-in-law: why should you fear us?" Bald-head came out of their sister, and next day they invited him to sweat-bathe with them. They made the stones very hot, and all went in together. When they had been in a few minutes, they said it was so hot that they must go out and bathe. Then one of them sat down at the door of the sweat-house with his back against it; and the other one, lifting up the cover of the sweat-house just above the stones, threw water on them, which caused so much steam that Bald-head burst. Then they took the small heads, threw them in, and they also burst. Then they transformed the heads into bald-headed eagles, saying, "Henceforth you will be common eagles, and never again be able to follow people, or enter the vaginas of women."

67. The Three Owl Sisters.

Three sisters lived at Kai'nuten in the Okanagon country. They were the *Ä'enk*,¹ the *Poxpö'xox*,² and the *Skalu'la*.³ One day when they were

¹ A small long-eared owl.

² A burrowing owl.

³ Large common owl.

digging bitter-root, three Thompson-River brothers arrived, and proposed marriage to them. These men were the *Sqatz*, the *I'kiik*, and the *Ra'terat*.¹ The women accepted them, and forthwith the men built mat lodges to live in. When they had finished the lodges, their wives would not enter them. *Poxpō'xox* said, "I should die if I entered a mat lodge. I can live in earth lodges only." *Skalu'la* said, "I can only live where there are trees. I should die if I entered a mat lodge or an earth lodge." *Ā'enk* said, "I can only live where bushes are. If I entered a mat lodge, earth lodge, or skin lodge, I should at once die." The husbands said nothing, although they were very much displeased. They set about to erect other lodges to suit their wives. One built a small underground house in a sandy place. The second built a brush lodge in the forest; and the third erected a lean-to shelter among the bushes. The men lived with their wives until each had given birth to two children; but they did not get along together very well. At one time *Ā'enk* had hurt her foot by running a stick into it, and ever afterwards cried a great deal, complaining of the pain, and pretending to be lame. She made a great ado, and tried to get her husband to do most of the work. *Poxpō'xox* defecated every day at the entrance to the underground house, and thus created a stench, which eventually so affected her husband that he died. Then the surviving brothers said, "If we live with these women much longer, we, also, shall die." Thereupon they returned to their own country, taking their brother's body with them. When they reached home, *Ra'terat* painted his face, and jumped over the corpse four times. Thus he resuscitated his brother. He scratched his head, and the hair fell out, for he had been dead many days. He said, "I must have been asleep a long time." The men were afraid to return for their children.

Some time after this, Coyote, in his travels through the Okanagon country, came to where the three sisters lived. He threw *Ā'enk* into the bushes and transformed her, saying, "You will be the *ā'enk* owl, and live among bushes. You will always cry for your sore foot, and people will think you are lame." He threw *Skalu'la* among the large trees and transformed her, saying, "You will be the *skalu'la* owl, and will frighten children by crying near lodges at night." He threw *Poxpō'xox* on the ground and transformed her, saying, "You will be the *poxpō'xox* owl, and will live in the ground. Your house will always smell of excrement, which will be heaped around the entrance."

68. Tci'ne'i's War for the Salmon; or, The Introduction of Salmon.²

The people were living at Klemma' on the south side of the Columbia River. Fish were very scarce, and consequently the Fish-hawk and many

¹ Three varieties of hawks.

² Compare *Uta'mqt*, p. 231; also p. 282 of this volume; also, Introduction of Salmon by the Coyote, *Uta'mqt*, p. 205; Nicola Valley, pp. 297 et seq.

other birds were very thin. Most of the people were starving, for game was scarce also. At that time, salmon seldom visited the interior, and never spawned there. *Tci^{ne}i*¹ said, "I will go to the great lake of the west and obtain salmon." He asked the advice of the little *Tsokomu's*-fish, who advised him not to go, saying, "A powerful mystery guards the salmon in the great lake. The salmon as well as the lake belong to him. He is of huge size, can swim very fast, and has a very large tail. When he opens his mouth, he can swallow the whole earth. You must not try to fight with him, for he will surely kill you." *Tci^{ne}i* maintained he would go, nevertheless, as the people were starving, and the prize was worth risking his life for. Borrowing *Tsokomu's* canoe, he embarked with his four sons, and paddled down the Columbia River. They met Fish-hawk and asked him to join them. He consented, saying, "There are no fish here. I should like to see salmon in the streams. I will help you to get them." Soon afterwards they fell in with the Raven, who was grumbling because he could not get enough food. They asked him to join them, and he consented, saying, "I should like to have salmon and their spawn to eat." Lower down the river, they met Bald-headed Eagle, and asked him to join them also; but he refused. So they transformed him to the present-day bird of that name, and ordained that he should henceforth live by stealing food from other birds.

The war-party now consisted of seven. *Tci^{ne}i* and his sons remained in the canoe, while Raven and Fish-hawk acted as scouts, the former flying ahead in mid air, and the latter flying still higher up. When they reached the mouth of the river, they stopped to consider what to do. They were afraid to go on the big lake with the canoe, as it would disturb the waters, and thus let the powerful mystery know that they were coming. They landed, and sent Fish-hawk out over the lake to seek salmon. He dived, and caught two, which he took to his people. *Tci^{ne}i*'s eldest son took them and ran up along the bank of the river, crying, "*Ba^a, ba^a,*" by striking his mouth with his hand. All the salmon left the lake, and commenced to follow the sound. Raven flew behind, and drove them. Now the monster that owned the salmon came along very fast to attack *Tci^{ne}i*. Fish-hawk staid behind to meet him. He gained much time for his friends by flying up and diving down in front of the enemy, who opened and shut his huge mouth vainly, trying to catch him. At last Fish-hawk became tired, flew up stream, and caught up with Raven, whom he helped to drive the salmon. *Tci^{ne}i*'s eldest son still led as before. Now, the monster would have overtaken the party, but *Tci^{ne}i* and his three sons waited to meet him. *Tci^{ne}i* pulled the beak off one of his sons, and replaced it with a feather out of his wing, which he threw in his son's face, where it became a beak. Then, pulling a feather from each of his other sons, he feathered the beak like an arrow.

¹ Name of a bird with a long beak, I think, the sandpiper.

It was very sharp. He threw it with great force, and it disappeared entirely in the soft flesh of the approaching monster. The latter rolled about, trying to rid himself of the arrow; but it was so far in that he had great difficulty in getting hold of it. Thus the people gained so much time that the salmon were now far up the river.

The monster however, continued the pursuit, and *Tciⁿé'i* and his three sons stopped again to meet it. They shot arrows, and hurled darts and spears at it; but the monster caught all the missiles in its mouth, and then swallowed the men and their canoe. This made him heavy, so that he could not swim as fast as before. The men could find no way of escape; but at last the youngest son found a small hole (the vent of the monster), which he tore open wide enough to squeeze through. The other two brothers, in coming out, made the hole still larger, and at last their father, dragged the canoe out, and made the hole very large. This killed the monster, who floated away dead.¹

The birds drove the salmon up to the upper Columbia and into all the tributary streams. They kept them there until they had spawned, and then allowed them to return to the sea. They took some of the salmon-roe and flew to the Nicola, Thompson, Fraser, and other rivers, where they let it drop. Thus salmon began to run in these streams also. Ever since, the salmon return to their birthplaces to spawn. *Tciⁿé'i* said, "Henceforth all people of the interior will have salmon to eat. Salmon will return to their spawning-grounds every year. Salmon-fry will go to their home in the sea; but they will never forget the places where they were hatched. When they are grown, they will return and deposit their spawn." Then *Tciⁿé'i* transformed Fish-hawk into the bird of that name, saying, "Henceforth you will be a fish-hawk, and will catch fish by diving from a great height. You will always obtain plenty." He also transformed Raven, saying, "Henceforth you will be an ordinary raven. When people catch salmon, you will come and eat the refuse. You will always have plenty to eat."

Although *Tciⁿé'i* had introduced salmon into the interior, he was worse off than most of the birds, for he was unable to catch them. He tried many methods, but all were equally futile. One day, while trying to spear salmon with a pole sharpened at the point, Old-One came along, and, pitying him, showed him how to make a salmon-spear. He also caused a *spatsan*-tree to grow, stripped off the bark, and showed *Tciⁿé'i* first how to make twine, and then how to make a dip-net. He said to the *spatsan*-tree, "Henceforth you will grow in this country, for people require your bark." Afterwards he showed the people how to split and dry fish, and how to make fish-caches.

After this, *Tciⁿé'i* and his people lived easily; but the people of other countries did not know how to make fish spears and nets, and thus were not

¹ Some say the water rushed in through the hole, and sank him.

much benefited by the annual salmon-runs. Therefore *Tci³ne'i* and his sons made many salmon spears and nets, and sent one of each, with messengers, to all the neighboring tribes. Thus the Sahaptin, Kootenai, Thompson, Shuswap, and Lillooet people all learned to fish in the same way as the Okanagon, and all the people of the interior became able to catch salmon and to live more easily.

69. War between the Fishes of the Interior and of the Coast.¹

All the fishes of the interior gathered in Nicola at the bidding of the powerful chief Rainbow Trout (*Sema'esut*) and his captain *Sematsa'z*,² who requested them to follow them to war, saying, "We will lead you to the strange country where dwell many people by the great lake into which the large rivers³ flow. We will make war on the people, and show them how expert we are. We will make ourselves rich with plunder and slaves." The assembled people all agreed, and forthwith commenced to make canoes for the journey and to prepare themselves in magic. They also danced war-dances many days. When ready, the warriors all embarked in many canoes made of bark and of tules. Among them were many who had special magical powers of great potency against an enemy; as, for instance, Rainbow Trout, who could turn himself inside out; the *Kwa'ak*,³ who could open his mouth so wide that nothing could pass; and the *Sematsa'z*, who could swallow water so quickly as to dry up a river in a short time.

The war-party paddled down the rivers until they came to great mountains (the Cascade Range), where the waters were very rough and the country forbidding. Here they called a halt, and considered the advisability of proceeding. Most of the warriors declared for going on; but a few were afraid and preferred to turn back, saying, "We do not like the looks of the country, nor can we see enough inducement to continue. We are satisfied with our own country, where the lakes are small, the hills low, and the streams run smoothly." The rest of the party continued their journey, and the leading canoe reported seeing a strange person under water. This was the first being they had come across. Rainbow Trout said, "I will kill him," and forthwith swallowed the person, who proved to be the bait at the end of a hook. Thus he was caught and badly wounded in the stomach; but he turned himself inside out, and a fish disengaged the hook, and washed the wound. Then he reversed himself again, drank much water, and soon became well. They now drew near to the mouth of the great river,⁴ and saw some of the coast people

¹ Compare Traditions of the Thompson River Indians, xxvi., and *Uis'mqt*, p. 231 of this volume; also, Nos. 68, 70 and 71.

² I do not know the English name.

³ The sea is meant.

⁴ Most Indians say the Fraser River; but some say it may have been the Columbia.

approaching in dug-out canoes made of cedar. They were the Sockeye salmon (*"swa's*), King salmon (*Kwo'a*), and other salmon journeying up stream, and as yet quite unaware of the advancing war-party. Now the chief said, "I will try them, and, drawing in his breath, the water followed, leaving the salmon in their canoes dry. Then he blew out his breath, the water rushed back in a great wave and overwhelmed the salmon.

Those who were not drowned fled in great consternation to their powerful chief, Sturgeon, who dwelt on the lake-shore near the mouth of the river. Now the fishes of the interior halted, for they knew Sturgeon, who was a great warrior, would certainly attack them. They painted themselves, and prepared for battle. Rainbow Trout put on white paint with a reddish stripe down each side.¹ *Le'kasul* painted himself blackish with red stripes. "Dolly Varden Trout" (*pi'sul*) put red and black spots all over his body; and thus each warrior painted himself in his own particular style. The war-paint put on that day became afterwards their natural color when they were transformed into fishes: and this is the reason of the different coloring of fishes at the present day. The people of the interior now paddled down stream again, and soon saw Sturgeon and the coast people advancing from the mouth of the river to attack them. Now a great battle ensued, the people of the interior were getting the better of those of the coast, until Sturgeon attacked them himself, swallowed many canoes, and killed many people of the interior. When Rainbow Trout saw that his men were getting the worst of the battle, he rushed ahead to help them. He and Sturgeon seized each other by the snouts, and fought like dogs for a long time. Trout now drew in his breath, and Sturgeon's head followed. Continuing to draw in his breath, he gradually swallowed his enemy entirely. When the coast people saw their champion was beaten, they fled. The men of the interior pursued them; *Sematsa's* swallowed up the water and made the river run dry, until the enemies stuck fast, or floundered in the mud. *Kwa'ak* caught many with his great mouth, and "Dolly Varden Trout" crushed and ate many of them. Thus very many were slaughtered, and very few canoes escaped. Now, Rainbow Trout, after breaking all of Sturgeon's bones, vomited him up: therefore the sturgeon now has but few bones, and they are all disconnected. The people of the interior after their victory, proceeded out of the mouth of the river and along the shores of the great lake, where they came to a large village with many inhabitants. The people were afraid, and made friends with them by giving them many presents and numerous slaves. The men from the interior lived there for a while, being supplied with women and plenty of food. A few of them liked the place, and remained altogether. The majority, however, had no liking for the country, nor did they care to marry the coast women. They soon returned home, taking with them only four women slaves, — *ika'kenak*, *Soma'o'm*, *Tcokte'tcen*, and *Ni'nektcen*.²

¹ Speckled or brook trout.

² I do not know the English names of any of these fish.

Formerly none of these fish lived inland; and the varieties known by these names at the present day are descendants of the four slave women.

When the returning party commenced to ascend the river, they found the poling very hard, therefore they discarded their canoes, and asked an old shaman to make a trail for them under the water, which they followed until they arrived in Nicola.¹ A few of the fishes remained behind at Lytton and Spences Bridge, and afterwards some of them settled in other places, according to the kinds of country and water that suited them. Thus the large war-party broke up, and since then the different varieties of fish have remained in the several localities in which they settled. They spread and became numerous all over the country, but certain kinds of fish are still found only in particular waters and localities. The descendants of the four coast women became numerous in the Nicola country.

70. War of the Nicola Animals and Fraser River Fish.²

The people of Zūxt³ were invaded by a large war-party of Fish from Fraser River.⁴ They attacked the invaders, however, and drove them back as far as Lytton. They killed many of them along Nicola River, and threw their bodies into the stream. Near the mouth of Nicola they overtook the Humpback Salmon, and threw his body into the river. Soon afterwards they overtook and slew the Sockeye, the King Salmon, and the *Tsō'la*,⁵ and threw their bodies into the Thompson River. At Lytton they overtook the Sturgeon, who was the war chief, and threw his body into the Fraser River. Of all the Fish, only the Dog Salmon escaped to tell the tale, and ever since he has been afraid to come into the interior. The other Fish returned to the rivers into which their bodies were thrown, for the victors ordained this. Thus the sturgeon is found in the Fraser River at Lytton, but never ventures up the Thompson River; and the sockeye and king salmon run in the Thompson River, but never ascend the Nicola. The humpback alone, of all the salmon, frequents the latter stream.

Humpback Salmon had a son who was a baby when his father was killed. When he grew up he trained himself with the object of avenging the slaughter of his people. Alone he ventured to Nicola, and took up his abode with Badger, who lived at Zūxt, and who treated him hospitably. No one knew

¹ Some say they asked a shaman from the coast whom they took with them to make a trail for them, and that, when they came to Nicola, they threw him into Nicola Lake, where he was transformed into a "water mystery."

² See Footnote 1, p. 350. Compare Shuswap, Vol. II of this series, p. 669.

³ For origin of Zūxt people, see story of Qwo'qtqwal, p. 316.

⁴ Most Indians agree they were Utš'mqt from the canyon of Fraser River; some say, however, they were from the Lower Fraser River or from the coast.

⁵ This may be the black-spotted trout (*Salmo Clarkii*).

who he was. One night he and Badger's son went to the large underground house where the people were holding a medicine-dance. Each animal danced in turn, and sang his manitou-song. When Coyote danced, the weather became cold. At last the strange lad danced, and immediately it became dark, and a storm broke with thunder and lightning. The house was struck by a bolt and caught fire. Humpback's son ran up the ladder, and pulled Badger's son after him through the flames, which soon stopped all egress. Grisly Bear tried to get out, but the flames beat him back. He then hugged and bit the posts of the house to break them; but Humpback had made them turn like stone, and so Grisly Bear only broke his teeth. Coyote, Beaver, and others sang their songs to make ice, snow, rain, and water to come; but they and all the other animals were soon burned to death.

Now, only the Badger and his family, of all the people, were left at Zūxt. Humpback said to him, "I have had my revenge, and now return to my country; but I will come to visit you every second year, because you have been kind to me." Since then the humpback salmon have run up the Nicola every second year. On parting, Badger gave Humpback a present of the aspen poplar, saying, "These will be your dentalia." Therefore people say, that, just before the humpback salmon run, their chief says to the other salmon, "We go to the interior to see our dentalia."

71. The Okanagon Fish People.¹

The Fish people of the interior lived on the banks of a river in the Okanagon country at a place called Nkomsítuk. From this place the plateau runs back from the river valley perfectly flat, but is cut in two by a long and deep dry canyon, with steep rocky sides, which is quite invisible until its brink is reached. A large party of warriors from the southeastern extremity of the Okanagon country, on their way to attack the Shuswap, came to this plateau in the daytime, and, as their scouts reported having seen the village of the Fish people down in the valley, they made up their minds to await darkness and then attack them. They knew nothing of the deep, narrow cut in the plateau, and, when dusk came, they marched out toward the Okanagon village. It soon became dark, and, never suspecting any danger, they all walked over the edge of the chasm and were dashed to pieces. An old man, Bald-headed Eagle, was unable to keep up with the rest, and walked with the aid of a staff. Suddenly the point of his staff missed the ground, and, thinking there must be a hole ahead, he sat down and waited until daybreak, when he saw the remains of his friends lying mangled on the rocks below. In the morning some women went to gather service-berries at the

¹ See Footnote 1, p. 350; I have also heard a Shuswap tale of a war-party meeting a similar fate. A similar story is told about a bluff in the Chilcotin valley near Crowhurst's place.

base of the cliffs in the canyon, and one of them found fat, blood, and pieces of flesh on the boulders of the rock-slide. She called out, "A mountain sheep must have fallen here and killed itself." The other women went to the place, and began to gather up the meat. At last they came on some human heads and hands, etc., and, becoming alarmed, they went home and told the men, who searched the place, and found the mangled remains of the strange warriors. The rocks were fairly covered with blood, intestines, parts of limbs, broken weapons, feathers, and down. By counting the heads, they found that the war-party must have been large. All the faces were painted half and half in black, white, or red. Now the people were afraid, and said, "We must leave this place. It is not safe. War-parties will come some day and kill us." All left except the Sucker, who said, "I will stay here. It is a fine place, and suits me exactly." Therefore suckers are numerous at this place, and people go there, and kill them in large numbers. The rest of the fishes travelled south. Coming to a valley, the *Tsokomu's* said, "I will stay here." He dammed up the creek, and made a lake, in which he lived. This place became known as *Koxkoxottcē'sxen*, and *tsokomu's*-fish are now plentiful there. The people continued to travel until all had selected suitable abodes, except the *Ntcatca'na*-fish, who said, "I will go to the south side of the Columbia River, and live there." He settled in a place called *Late'us*: therefore none of these fish are now found north of Columbia River. Thus the Okanagon Fish people all dispersed. The old Bald-headed Eagle returned home, and related the fate of his people.

72a. The Girl and the Dog.¹

This story is told in the same way as in the "Traditions of the Thompson River Indians," p. 62.

72b. The Girl and the Dog.¹

A girl was visited by a young man every night, and at last gave way to his importunities. But, although he thus lay with her, she could not find out who he was. One night she rubbed red paint on the palms of her hands, and, when he lay in her embrace, she pressed her hands firmly on his back. The next morning early she went to where the young men played games, thinking she would see the man she had marked, and thus identify him. She looked in vain, however, and at last saw her father's dog with the imprint of her hands on his back. Overcome with shame, she went home and refused to talk or eat. Soon afterwards she gave birth to two pups, — one male

¹ Compare *Uta'mqt*, p. 287 of this volume; *Traditions of the Thompson River Indians*, p. 62; and notes *ibid.* p. 114; also L. Farrand, *Traditions of the Chilcotin Indians*, Vol. II of this series, p. 7; *Cheyenne* I. c. XVIII; known also to the Lillooet.

and the other female. Her friends and all the people were so ashamed that they moved camp to a distant place, and left her to starve. She lived the best way she could, and her children grew very fast. Before long she discovered, that, when she left them to procure food, they took human form, but, as soon as they were aware of her return, they changed back to dogs again. Accordingly she prepared some medicine¹ with which to transform them, and one night approached the lodge unobserved. She peered in, and saw them playing around the fire in human form. They had cast aside their outer skins. Now she threw the medicine on them, but it struck the boy only; and the girl, rushing to her skin, became a dog again. Soon after this the boy commenced to hunt and shoot small game; and his mother told him to let the dog follow him, and not to beat it. He did not know that the dog was his sister. Wherever he went, she followed him, and, whenever he shot anything, she always ran ahead and devoured it. One day he shot a red-headed woodpecker, and the dog ate it before he could reach the spot. He became very angry, and beat her with a stick. Then the dog changed into the golden plover (*skwakwa*), ran away and cried, "*Kwa kwa*, I am your sister: hunt me now." The lad was now sorry, and followed his sister, imploring her to come back; but she flew away and disappeared.

73. Grisly Bear's Grandchild; or, Spetlamu'lax.²

(*Nkamci'nemux*.)

Grisly Bear³ lived with her daughter,⁴ who was a good-looking maiden. No other people lived in the neighborhood. Every morning when the girl went to the watering-place to fetch water, she washed herself. Now King Salmon⁵ and Humpback Salmon⁶ were brothers, who lived a long distance away in the land of fishes. They said to one another, "Let us go and obtain Grisly Bear's daughter for our wife." They took their canoe, and after a few days arrived at the place where the girl bathed. Here they made themselves invisible, and waited.

Soon the girl came down to fetch water. She took off her clothes, and swam in the water. Then she came ashore and began to louse her robe. While thus engaged, King Salmon asked her what she was doing. She looked

¹ A decoction of herbs.

² Compare this story with that of Dawson, in his Notes on the Shuswap People, p. 34, and with Traditions of the Thompson River Indians, p. 64, Marten and Fisher, p. 77, Tetsikik, Creation of Coyote's Son, p. 21, and with Shuswap tradition of the Grisly Bear's Grandchildren p. 691.

³ Grisly Bear is said by some to have had several husbands, whom she got rid of by transferring them to the upper world.

⁴ Some say this girl was the daughter of the old man *Spetlamu'lax*; others say Grisly Bear created her in the same manner as Coyote created his son, — first one of clay, then one of gum, then one of stone, and finally one of wood or bark. The girl was the last one made, and neither water nor sun could affect her.

⁵ *Kwo'a*.

⁶ *Il'ni*.

around, but could not see any one. The Salmon said, "Can't you see us?" and she answered, "No." Then they made themselves visible, and King Salmon said to her, "I want you to become my wife." They gave her new clothes which they had brought with them. These she put on. They embarked in the canoe, and she went back with them and became King Salmon's wife. Grisly Bear wondered at her daughter's long absence, and went in search of her. When she found her clothes at the water's edge, she concluded that her daughter must have been drowned.

Henceforth the Grisly Bear's daughter lived with her husband in the land of fishes, and in due time gave birth to two children, a son and a daughter, who grew rapidly. The Fish children taunted them, saying, "You have no grandmother." So they asked their mother, who said, "Yes, you have a grandmother; but she lives in my country, which is far distant." They said, "We wish to see our grandmother." So their mother gave them directions how to reach there. They started on their journey by canoe, and in due course arrived at their grandmother's house, which they entered. They found her absent, but soon discovered her digging roots on a hillside. They played in the house, and ate of the food which they found there in great plenty. When they saw Grisly Bear approaching the house, they ran away and hid themselves, for they were afraid of the old woman's fierce appearance. On entering the house, Grisly Bear saw that some one had been there, for things were disarranged and some of the food had been eaten. She discovered children's footprints near the fireplace, went out and called on them to come; but the boy especially was very much afraid, and ran down to the canoe, in which they embarked and returned home.

When they arrived at home, their mother said, "You cannot have staid long with your grandmother." And the girl answered, "My brother was afraid of our grandmother, so we hid when she came home." Then their mother sent them back, telling them not to be afraid, but to wait in the house until such time as their grandmother came back from digging roots. She said, "Your grandmother will certainly be glad to see you when you tell her who you are."

The children returned to their grandmother's house; but again they became afraid, and returned home. Thus four times their mother sent them to visit their grandmother.

When they came the fourth time Grisly Bear was aware of their presence and resolved to surprise them. She put her robe and basket on a stump, and, keeping herself hidden, she returned unobserved to the house. The children mistook the dressed stump for their grandmother and remained in the house. Grisly Bear, however, had beforehand prepared some medicine¹

¹ A decoction of herbs.

in a basket for the purpose of throwing it over the children to make them tame.¹ She looked into the house and saw them playing. The girl was very much like her mother in countenance. When the two were close together, she threw the medicine at them; but it only fell on the boy, who at once assumed human form, while the girl ran away transformed into a dog.

Now Grisly Bear asked the boy who he was, and he told her the whole story. She treated him very kindly, and taught him how to make and use bow and arrows, with which he began to shoot chipmunks, squirrels, grouse, and woodpeckers. Wherever he went, the dog followed him; but he did not know that it was his sister. Whenever he shot anything, the dog would run ahead, catch it, and eat it. So he became very much annoyed, and told his grandmother of the dog's actions. She said, "Never mind. Let it eat everything you shoot. Do not be angry with it." But she never told him that it was his sister. One day he shot a willow grouse, and the dog ran ahead and ate it. He became angry, and hit the dog severely on the head with his arrow. It ran away howling, and said, "Why do you treat me thus? I am your sister, yet you have no pity on me, but try to kill me." Then the dog assumed human form,² and the lad recognized his sister. He was very sorry, and ran after her, wishing to talk kindly to her and to embrace her; but she ran away from him. He followed her weeping, and saying, "Oh, sister! Oh, my younger sister! Come back, sister! I love you, my younger sister!" But she paid no attention, and ran on, while he followed her. She ran over plains, then over knolls and hills, then over low mountains and high mountains until she reached the clouds. She travelled through cloud land until she reached the sky, where she remained.³

Her brother followed her, and at last found himself in the upper world, where he searched for her in vain. One day, while wandering around aimlessly, he happened to see old wood chips. He said to himself, "People must live here." As he went on, he saw fresher chips, and stumps of trees showing the marks of chisels, and at last he arrived at a place where many people had been encamped. Not far from there he saw a conical lodge,

¹ Some add: and to give them human form, for they were half bear, half fish.

² Some say: its original form, partly fish, partly bear; others say, it became a chickadee.

³ Some relate this part of the story differently. They say he followed her a long distance, crying, until she disappeared in the clouds. Then he returned, and reproached his grandmother for not telling him that the dog was his sister. His grandmother had given him directions that if he shot at a bird on a tree, and the arrow missed its mark and stuck in the tree, he was not to go after it, if it was beyond his reach. One day he fired four arrows at a red-headed woodpecker, and all of them stuck in the trunk of the tree. He thought it was too bad to lose so many arrows. He climbed for them, and reached the lower arrow, on which he put his foot, intending to pull out the top arrow first. As he put out his hand to seize it, he found it suddenly moved beyond his reach. Then he put his foot on the next arrow, but found he still could not reach the top arrow, which had moved again farther up. Thus he kept on climbing, the arrow going before him, until he reached the sky or upper world. There he searched for his sister. The rest of the story is the same. It seems that all the arrows kept moving, one always being above him, and, the tree continuing to grow, he thus walked on an arrow ladder to the sky.

and, on entering, found an old man crouching near the fire in the centre of the lodge. He said, "Halloo, *Spetlamú'lâx!*"¹ The old man was angry, and said, "Why do you address me by that name?" The lad answered, "You need not be angry. I am *Spetlamú'lâ*, too. We are both the same." He related his adventures to the old man, and told him how he came to be there. The old man then said, "I am your grandfather, the former husband of Grisly Bear; but by her magic she banished me to this country, and I cannot return."² The people are all out hunting; but every four days one of them returns and provides me with wood, water, and food."

The lad took up his abode with the old man and got wood and water for him. On the fourth day one of the people returned to care for the old man. The lad concealed himself. When the man saw that the old man had as much wood and water as before, he returned and told the people that some one must be visiting him. Four days afterwards the man returned again, and found the old man plentifully supplied with wood and water. Besides this, new deerskins were spread over the floor of the lodge, and much deer-fat was hanging in the lodge-roof. Therefore he determined to hide until nightfall.

The lad had been out hunting. He had killed many deer and came back with a heavy load of meat. Then the man came out of his hiding place. The lad cooked meat for him, and he ate. On the following morning he returned to the people, carrying two bundles of deer's fat which the lad had given him. He told the people that a good-looking young man, the grandson of the old man, had arrived, and that he had been so successful hunting that the lodge was full of fat and skins. The people at once broke camp and returned home. They wished to marry their daughters to the young man, but he refused them all for a long time. At last he married one of their daughters, and she bore him four children. It is said the young man never returned to earth.³

74. Skelā'una.⁴

(*Tawaxamux*.)

A giant stole a woman, and took her to his abode many days' journey away. He lived in a large cave at the base of a cliff, and just outside there was a stump of a large tree which almost concealed the entrance. Within,

¹ This name means "weed," and in form seems more nearly related to the Shuswap than to the Thompson language. The latter, however, have a habit of using Shuswap words in naming mythical objects.

² Some Indians think that he also reached the sky by following an arrow.

³ Some say that this young man was the *teekihik* (a variety of chickadee), and that he afterwards returned to earth, where he continued to wander about searching for his sister, and crying, "Oh, my younger sister!" (*Ná' lén-té'tea!*) and that he was transformed into a chickadee (*teekihik*), and ordered to wander around forever, crying for his younger sister.

⁴ Related to the Okanagan word for "grisly bear."

the passage narrowed to a rather small hole, which opened and closed at the approach of the giant. Inside of this narrow space the cave became very spacious and was of great height. The neighboring country consisted of a wooded plateau, with small hills and bluffs here and there. The giant, who hunted every day, wore clothes made entirely of grisly-bear skins.

After some time the captive woman gave birth to a boy, who grew up to be a man of very large stature and of great strength, and who had the power of changing himself into the appearance of a grisly bear at will. He afterwards travelled over the country, performed many wonderful feats, and had many strange adventures. He was particularly fond of assuming the form of a grisly bear and frightening people. When the boy, who was afterwards known among the Okanagon as Skelā'una, was able to talk, he asked his mother where she came from, for she talked a language different from that of his father. When she had told him, he asked her how the outside world looked; and she described how fine and beautiful it was. The boy knew nothing outside of the cave, and so far had never worn any clothes.

He said to his mother, "Let us go outside and see the beautiful world!" and she answered, "We cannot; the way out is under control of your father, and only at his approach does it open." On hearing this, he wept, placed his head on his knees, and did not talk for a long time. At night, when his father came home, the boy asked him for a robe of grisly-bear skin like the one the old bear wore. His father gave him a grisly robe of mixed colors; but Skelā'una was not satisfied, and sat on it. The following night he asked again, and his father gave him one of gray color, which did not suit him either, and he sat on it. Again he asked for a robe, and his father gave him one of white or silver-tip skins, and he sat on this also. The fourth night, when he asked for a robe, his father gave him one of brownish color, like the one he wore himself. This pleased Skelā'una, who at once put it on. The robe endowed him with magic.

On the following day, after the giant had gone hunting, he struck the door, and it moved. He struck it again, and it opened a little; and when he had struck it four times, it opened entirely, and let him and his mother pass out. They left the entrance open; then he kicked the huge stump four times, and it turned completely over. His mother acted as guide. He carried her on his back, travelled rapidly to her country, where he took up his abode among her people, and never saw his father again.¹

Skelā'una was travelling about in company with three young men as companions, and at last came to a place where an old man was living. He put on his grisly robe, assumed the form of a bear, and frightened the old man, saying he would kill and eat him. The old man said if he would spare

¹ Here my informant said he did not remember the other details of the story, excepting a few of them in a very general way. These are given above.

his life, he would tell him how he could obtain four beautiful young women as wives for himself and his companions. He directed him to a hole in the ground which led to the underworld, and advised that his companions should let him down in a basket attached to the end of a rope. Here he would meet many monsters as he travelled along the trail, each one in a separate house. One was a black monster with hairy body, one had seven heads, one was a snake-like monster, and one had very large eyes. There were four of the large-eyed monsters, the last one being exceedingly ferocious, and in his house he would find the four beautiful captive girls.

Skelā'una was lowered down by his companions; and after travelling far, and overcoming all the monsters in fierce combat, he released the women, and took them to the bottom of the shaft. Here he found that the basket was too small to contain them all: so, putting the women in it, he tugged at the rope as a signal to his companions, who proceeded to pull it up. The latter were surprised when they saw the women, and, thinking Skelā'una would claim them all, they proposed to kill him. They lowered the basket down again; but Skelā'una knew their thoughts, placed a large stone in it, and tugged on the rope. When the basket was near the top, they cut the rope. The basket and stone fell, plunging out of sight in the earth beneath.

Skelā'una had no means of getting up, and wandered about in a depressed mood. After a while he reached a lake, where he saw a Bald-Headed Eagle fishing. He was very poor, and his family were starving, for he had fished out the lake. Skelā'una created many fish for him, caught some, and gave them to him. He told the Eagle of his plight, and the latter promised to help him as soon as he obtained strength, for he was reduced in flesh by starvation. When the Eagle was fat, Skelā'una made himself small and light, took four fish with him, and sat down on the Eagle's back. The Eagle flew up, but was not strong enough, and before reaching the upper world he began to fall back. Then Skelā'una fed him a fish. The Eagle gained new strength, and flew higher still. Four times he fed the Eagle, who carried him almost to the top. Here the Eagle showed signs of weakening; and Skelā'una having no more food to give him, jumped off from his back and alighted on the edge of the hole. Afterwards he started in search of the young women, who, being very fleet of foot, had escaped from the three men who wanted to make them their wives. After a number of further adventures, Skelā'una found the four women, who recognized him as their deliverer, and became his wives of their own choice.¹

¹ This story is related to the Spanish tale of *Juan del Oro* which is known in Spain and France as well as in America. See Aurelio M. Espinosa, New-Mexican Spanish Folk-lore (*Journal of American Folk-lore*, XXIV, 1911) pp 437, 444; also Franz Boas, Tales from Tehuantepec (*Ibid.* XXV, 1912).

75. Muskrat.

(Nkamtc̄nemux.)

The parents of a pubescent girl who was still living in her hut were visited by many men, who offered them presents, and asked for their daughter in marriage as soon as her period of training was over. The parents, however, refused to accept any of them. Among the rejected suitors¹ was Muskrat, who was an ugly youth with a big belly. He became angry, and said to himself, "I will be avenged on these people." He shot his supernatural power into the girl, and she became sick. She saw a woman going by her lodge to fetch water, and upon her return, she threw stones to attract her attention.² The woman asked her what she wanted, and the girl told her to tell her parents that she was sick. Her parents visited her, and asked her what her sickness was. She said, "I do not know, but I feel very ill." They carried her to their underground house, and engaged shamans to cure her; but they failed to effect a cure. While Magpie was in the act of treating her, Muskrat, who was sitting near by, began to sing to himself in a low voice, saying, "Try your best to cure her, shaman; but you do not know what is the matter with her." Then he said, "Oh! I did not mean to say that." Continuing he sang, "Try your best, Magpie, you may succeed, but I am afraid you cannot, for I shot her."³ Then he said, "Oh! I made a mistake in talking," and laughed. Now the people said, "Muskrat must have done something to the girl. Let him treat her." Muskrat said, "I will treat her, if you put her back into her lodge." The people did this, and Muskrat entered and began to sing a medicine song. Now he stopped singing, and had connection with the girl. Then he sang another song, and came out. When he arrived at the underground house, he said to her parents, "I have cured your daughter with two songs. The other shamans sang many songs, and could not cure her." The girl got quite well, but some time afterwards was discovered to be pregnant. The parents asked her who the father of her child was, and she answered, "He who treated me and made me well." When her child was born, the people threw the young woman, Muskrat, and the child into the water, and transformed them into muskrats like those we see at the present day. They said, "You will henceforth be muskrats, and live together in water and in swamps."

¹ Some say several of the suitors tried to seduce the girl, but failed.

² This was a custom. A girl when living apart was not allowed to speak first to any one. If she saw people passing, and wished to speak, she threw stones on the trail in front of them. Then the passer-by stopped, and asked what she wanted. She did not show herself, but threw the stones and spoke without leaving the lodge.

³ Some say he said, "I had sexual intercourse with her."

76. Muskrat.¹

Muskrat was in love with a pubescent girl. She knew that he was in love with her, but did not know that he was watching her constantly. Every morning when she went to wash at the spring, she sang, "Oh! I do not like Muskrat. Oh, I cannot bear him! with his big belly and his small eyes." Muskrat heard her, and became angry, saying, "She insults me. I will kill her. If I cannot get her, no one else shall, either." He made many arrows of different kinds, and many moccasins of different shapes and sizes; then one night he killed the girl in her lodge, shooting arrows all through the tent, and making tracks all around with the moccasins. After destroying the moccasins, he walked home and went to bed.

In the morning the people found the girl dead, and, taking her body into the underground house, they tried to bring her to life again. The Otter, Marten, Fisher, and Grisly Bear treated her, but without result.

Then the people asked Muskrat, for he was then training to become a shaman. He treated her, and, while singing his song, sometimes forgot himself, and put in the words, "I did it;" but, at once checking himself, he would resume his song. The people said, "He must be the murderer;" attacked him with clubs, and they knocked him down. With each blow the water rose higher in the underground house, and Muskrat would dive to avoid the blows. At last all the people were drowned, and Muskrat, leaving the place, settled in another part of the country.

77. Elk.²

(*Nkamtc'nenux*.)

Elk and his mother lived together in a country away to the southeast. No other people lived in that neighborhood. One day Elk said to his mother, "I wish to have a wife." His mother answered, "Why do you speak so? Don't you know how ugly you are? No woman would have you, because of your large antlers." Then he said, "I will search for a wife. I will steal one. Make me a woman's kilt, belt, shoes, and robe." His mother made these things of buckskin and gave them to her son, who then departed to search for a wife.

After about ten day's travel, he arrived at the mountains near Spences Bridge, where some people were living close to a lake. A young woman³ from one of the lodges came down to the lake to fetch water. When he saw her

¹ Compare with No. 75, also with Shuswap, p. 679.

² Compare latter part with Traditions of the Thompson River Indians, p. 35.

³ She was the daughter of Coyote.

coming, he went some distance out into the lake and changed himself into a dead tree with branches above water.¹ The girl saw the dead tree, and said to herself, "It is warm to-day. I will swim out and sit on these branches." She put down her buckets, and, divesting herself of her clothes, swam out and sat on the branches. Soon they commenced to move, but she thought it was only the motion of the water. Then she noticed that they gradually approached the shore, and emerged more and more from the water. She became afraid and tried to jump off, but found that she was held fast. When nearly out of the water, Elk changed back to his natural form, and the woman found herself sitting between his antlers. Now he ran as fast as he could toward his mother's house.

After a while the girl felt cold, and said to herself, "I shall perish of cold." Elk knew her thoughts, and said, "Here are some clothes: put them on." He gave her a robe, and she wrapped it round her body. Soon she said to herself, "My feet are cold;" and the Elk gave her moccasins to put on. After running fast a day and a night, Elk began to slacken his pace.

Now the woman said to herself, "I will leave him:" so she broke off fir-branches as they passed along through the trees. These she placed on Elk's head, between his antlers. When she had thus disposed of a sufficient number of branches, she caught hold of the limb of a tree as they passed underneath, and swung herself up. Elk passed on, thinking that the girl was still there, for he felt the weight of the fir-branches between his antlers.

At last he reached his mother's house, and cried, "Mother, come out and receive your daughter-in-law." She came and said, "I see no one." Elk answered sharply, "Don't you see her? She is sitting between my antlers. Quick! Lift her off." His mother said, "There is nothing there but a heap of fir-branches," at the same time lifting them off.

Now Elk knew that the girl had left him, so he at once started back in pursuit. The girl was very fleet of foot, and had made good use of her time. Elk ran back a long distance and almost overtook the girl, but was not aware that he was so near to her. She stopped to urinate, and then ran on. She had just disappeared when Elk came to the place, and, seeing where she had urinated, he stopped and urinated on the same spot. He said to himself, "I have run a long distance and am now tired, and I seem to be no nearer to the girl. I will return." So he gave up the chase, and went back to his mother.

As soon as the Elk urinated over the urine of the girl, she became pregnant. She said to herself, "I had no connection with the Elk, and yet I find myself with child." Before she went much farther, she gave birth to a child, which resembled Elk very much. She washed it, and would have

¹ Some say he waded out until only his antlers and nose appeared above water, and the girl thought his antlers were the branches of a dead tree in the water.

carried it, but it was so heavy that she could not lift it. Then she said to herself, "I shall have to leave my child. I must hurry on, for Elk may overtake me." So she walked away.

She had not gone very far when the child cried, "Come back! Why do you leave me? People do not desert their children." She went back and tried again to lift it, but could not do so. Again she left it, and was called back by the child. This happened four times. As she was leaving it the fourth time, the child was strong enough to get up and follow her. Now they journeyed together, and the child grew strong and large very rapidly.

After travelling some distance, they lost their way, but finally, came upon a trail, which they followed. After some time they arrived at a house that was inhabited by the four Lice women, who lived on people. Human bones were scattered all around. The Lice women seized them, and put them in a house in which they had previously made a fire. The house was of logs, built closely together, and covered with earth. The Lice put wet wood and boughs on the fire, to make it smoke, and locked them in after closing up all the chinks in the walls. They would have suffocated, but the woman drew the smoke up her nostrils, and they remained unharmed. The Lice waited until they thought their victims were dead, then they went in and built a large fire.

When the fire had burned down, they took what appeared to be the dead bodies of the woman and her son, and put them in the ashes to bake. Then they built a fire on top of them, and went out. But the woman and her son went into a clamshell which they had picked up on the shore of a lake that they had passed the previous day, and remained unharmed. Four times the Lice came in and built up the fire. After they had done so the fourth time, the boy urinated on the fire and put it out. Then he urinated at the house, thus making a hole¹ through it; and the stream of urine stood like a rainbow from the inside to a place far off outside the house. He and his mother ran along it, and thus escaped.

About midnight the Lice said, "They will be ready to eat now. Let us look at them." They went in and found the fireplace wet. They scraped the ashes and found nothing but an empty clamshell. Now they saw the hole in the house, and knew that their victims had escaped. They started in pursuit, and overtook them on a large open prairie.

When the woman saw the Lice coming, she plucked four hairs from her privates, and threw them on the ground. They were transformed into four trees, in one of which they took refuge. The Lice arrived, and began to gnaw the tree down. When it was about to fall, they swung themselves into the branches of another one. At last they were forced to take refuge in the fourth and last tree. The Lice gnawed it also, and would soon have cut it

¹ Some say through the wall; others, through the roof.

down; but the woman called on her father, Coyote, for help; and he let loose his two large and fierce dogs, — Grisly Bear and Rattlesnake, — who ran to the woman's help. Meanwhile the boy had urinated down the tree, thus rendering the wood pithy; and the Lice were not able to gnaw it so fast. Just as the tree was about to fall, the two dogs arrived, and quickly killed the four Lice women.

The woman and her child returned with the dogs and reached Coyote's house without further mishap. Her parents and the other people had thought her drowned, because they had found her clothes and buckets on the lake-shore. They welcomed her back. The boy grew up to be a man of very large stature and a great hunter and warrior. He was known as Elk's son.

78. Turtle and Grisly Bear.

Turtle made fun of Grisly Bear, and called him names, such as Big Teeth, Hairy Legs, Fat Buttocks. Grisly Bear became angry, seized Turtle, and tried to bite him; but his teeth could not pierce Turtle's hard shell, so he threw him down again. When he was about to depart, Turtle would call him names again, and Grisly Bear, in a rage, would seize him, and try to kill him by squeezing and biting him. At last, after many vain attempts, Grisly Bear had to leave him alone.

79a. *Xó'lakwa'xa*,¹ or *Aá'qux*.²

An old woman³ lived with the people. She took a desire to eat their hearts, and picked up four pieces of gritstone on the mountain to sharpen her legs with. She always sat in a corner of the house, keeping her legs covered and out of sight while she ground them. The people noticed her always grinding under the blanket, and asked her what she was doing. She answered, "I am scratching my legs." The children said to her, "Grandmother, why do you always scratch your legs?" and she told them she did so because they were very itchy. They said, "We will scratch them for you, grandmother;" but she answered, "Oh, no! you will scratch too hard." They said, "You ought to use a wooden scratcher, grandmother: these stones are too hard." But she told them stone was best. Thus she filed her leg-bones until

¹ Name of the woman, which is derived from *xóll'm* ("to file") and *skwa'xt* ("leg"). She sang, "*xó'ol, xó'ol, skwa'xa*" as she filed her leg.

² The story and woman are also so called because she always cried, "*Aá'qux*" as she went along. The word seems to have no meaning. For first part of this story, compare *Uti'mqt*, p. 269 of this volume; Cheyenne, xli., and story of *Aag*, xxix., Traditions of the Thompson River Indians; for the latter part, compare *Uti'mqt*, p. 221 of this volume; Shuswap, p. 650; and Nicola story of Rattlesnake Woman, p. 339 of this volume; also known to the Lillooet.

³ Some tell the first part of the story by itself.

they had fine points like awls. One night, when the people were asleep, she left the house to try her legs. When she walked gently, they made such small holes that her tracks were not noticeable. When she stamped hard on clay, they went in to the knee. She tried them on small trees, and they went right through the wood. She tried them on a large tree, and they went in so far that they stuck, and it was almost daybreak before she was enable to disengage herself. The following night, while the people were asleep, she arose and pierced all the adults through the neck and all the children through the belly, thus killing them. After cutting out and eating all their hearts, she wrapped dried grass and skin around the points of her legs, put on moccasins, and went to the nearest lodges, calling, "*Ađqux*" as she went along.

It was now morning, and the people heard her coming. As she entered the house, they said, "The old woman must want bait (*đqwan*)¹;" and they offered her some; but she refused it. After leaving the house, she shouted again "*Ađqux*" as before. The people said, "The old woman must be crazy! She calls for bait, but, when some is offered to her, she refuses to take it."

Xó lakwa'xa went on, intending to reach a certain underground house, and to kill the people that night. Meanwhile Coyote, Fox, Wolf, and Lynx had discovered the murdered people, and started in pursuit of the old woman. They tracked her to where she had visited the lodges, and the people told them she had been there. When *Xó lakwa'xa* knew that she was pursued, she took off her moccasins, and walked on the points of her legs. As they made little pricks only in the ground, she thought her pursuers would be unable to track her. But in this she was mistaken; for the men following her were among the best trackers of the ancients, and they soon gained on her. When she saw that she would be overtaken, she lay down on a flat rock, stuck her legs up in the air, and, exposing her privates, waited for her pursuers to come. When they drew near, she said to them, "I want a man. Come here and have connection with me." She intended to kill them. They answered, "We will satisfy you. Have patience." Fox said, "I do not like those awl-pointed legs of hers: she may pierce us with them." Wolf said, "I am not afraid: I will go first." Coyote said, "That is *Xó lakwa'xa*; she intends to kill us. The danger is not with her legs, but with her privates, which bite and are poisonous, like the head of a rattlesnake. With them she intends to kill us. I will go first as I am the most knowing one." He sharpened a short stick at both ends, went up to the woman, and, when she tried to bite off his privates with hers, he placed the stick so that they could not shut. Now the others also had connection with her, and, when they were

¹ "Bait for fishes." The people thought she said this.

through, Coyote transformed her into stone, saying, "You will henceforth be a stone, and you and this place will be called *Nkaxwít*.¹ You will remain with your privates open."

79b. *Xó'lakwa'xa* (Another Version).²

Xó'lakwa'xa was an old man who sharpened one of his legs to a point. He used it as an awl, and bored skin and wood, with it. He also amused himself by seeing how far he could stick it into earth and trees. When the point became dull, he filed it with a stone, singing, "File, file, leg!" (*xól, xól, akwa'xa!*) as he did so. One night he took a desire to try his leg on people, and, after making it very sharp, he arose while the people slept, and pierced all their hearts. On the following morning some men pursued him, and, when he saw that he was almost overtaken, he hurriedly jumped into a tree to conceal himself. His leg went in so far that he could not pull it out again, and it stuck there. His pursuers found him sticking in the tree, and killed him with arrows. The birds ate his body, and at last his bones fell down.

80. The One Gummed (Alé'ísatem).

This story³ with the following additions is the same as that of the "Bad Boy," in the "Traditions of the Thompson River Indians," vii., pp. 51, 52: —

1. The people got the other boys to induce Bad-boy to go with them to the forest, and there play a game of gumming one another's eyes. They filled Bad-boy's eyes with gum, and then left him.

2. Bad-boy found that the whistling proceeded from the excrements, urine, and saliva of the other boys. This made him disgusted, and he returned home.

3. The four blankets were of Blue Jay, Magpie, Rat, and Mouse skins respectively.

4. The Sun gave the lad four things — a gun, gunpowder, ball, and shot — in exchange for the blankets. He said, "Henceforth you will kill many deer, elk, sheep, goats, black bears, and grisly bears."

81. Ntsike'psatem.⁴

A man who had a poor reputation wished to marry a certain girl. The people were all averse to the match; but the girl, unknown to them, allowed the man to have connection with her. When they discovered the girl to be

¹ From *tsá* "placed or placed up" and *-it* or *-xwít* "woman's privates." This place is near Drynoch in the Thompson Valley, and a stone is pointed out there with a wide crack in it and two needle-like pinnacles, which are said to be the woman's legs.

² Compare with other versions of *Xó'lakwa'xa*, p. 365.

³ Compare Shuswap, pp. 709, 710; also Uts'mq, p. 230 of this volume.

⁴ Means, "they finished his neck." The application of the title to the story is not very clear. Perhaps some incident regarding the man's neck is omitted. Compare the latter part with Traditions of the Thompson River Indians, pp. 26, 52, and Cheyenne Tales, l. c., p. 185.

pregnant, they stripped her and her lover naked, took all their belongings, and deserted them. The couple were thus left without food, clothing, weapons, or tools of any kind. They searched in the cellars, but found most of them entirely empty. A few people who had pitied them had left a few bones and bits of dried fish, and one with more pity than the others had left a dried salmon. The couple made clothes of sagebark, and what tools they required. The man made a bow and arrows, but they were very inferior; and, although he hunted much, he was unable to kill any large game. They lived principally on what small animals and birds they could snare.

One day, as the man approached the lodge after an unsuccessful hunt, he heard his child crying and its mother saying, "Do not cry. Soon your father will return with much fat for you to eat." The man was sorrowful when he heard this, and, instead of entering the lodge, he retraced his steps to the mountains. He felt like committing suicide, and lay down on his face to cry and think.

As he was thus lying, Wolf, Marten, Wolverine, and other hunters came along. They were strangers. One of them saw him lying there, and called out to the others, "Come here and see this funny man lying naked with his backside exposed. His inside is visible through his anus. Let us set fire to him and burn out his inside." They prepared a fire, and were about to light it, when the man arose and said, "Friends, why do you play tricks on me? I am poor and miserable." He told them his whole story, and they pitied him. Their chief, Wolf, said, "Let each of us give him an arrow." He gave the first one himself, and the others followed suit. He said, "These are proper hunting arrows, and have magical power over game when used properly. You must go on from here until you reach a large gulch, which, as you will see, should be a very fine haunt for game. Although you may not see any thing, you must shoot the Wolf arrow across the gulch, and, when you go over to pick it up, you will find it has passed through the bodies of four deer, one after another. You will find it sticking in the body of the farthest one. You must pull it out, wipe it carefully, and place it back in your quiver. If you do this, you will always have good luck in hunting." The man did as directed, and killed four deer. He was overjoyed. He cut out some of the fat, hurried home to his wife and child. After this he was successful in hunting, and killed very many deer and other game. Now his wife, child, and he himself could wear clothes of very fine buckskin. They dried so much meat and fat that they hardly knew what to do with it.

They filled the cellars of those people who had pitied them with dried meat and skins. The cellar of the person who had left them the dried salmon, they filled with marrow and the choicest fat, meat, and skins; but the cellars of Coyote, Raven, Crow, and Magpie, who had left them nothing, they filled with hoofs, ears, and hair.

Now the people who had left them could find no game, and were starving. Magpie returned to the village, thinking he might find some refuse there to eat. He was surprised when he discovered the man and woman alive, and living in great abundance. The woman fed him, and gave him some fat to take back to his children. He rolled it in moss, and fed his children after he got back. They were so eager to eat, and so hungry, that they quarreled over the food, and made a good deal of noise. Raven heard this, and thought the children must be eating something good. He hurried to the scene; but Magpie heard him coming, and pretended to be roasting moss. He said, "I am feeding my children with roasted moss;" but Raven thought they would not quarrel for moss, and did not believe him. Again he fed them some fat, and the children made a noise as before. Raven jumped in suddenly, seized one by the throat, and made him disgorge what he had eaten. He discovered that it was fat. Now Magpie asked him not to let it be known, and told him how he had obtained it. Raven went to the old village. When he saw the child playing with a ball of fat which he was rolling backward and forward, he seized it, broke it in two, and ate it. The little boy cried, and his mother threw hot greasy water on Raven. The grease stiffened all over him, so that he looked very funny. She was angry, and scolded Raven, saying, "Why do you break the child's toy? If you had asked for food, I should have given you some." She added "Come here, I will feed you." Then she threw Raven into his own cellar, and asked him to eat. Finding nothing but hoofs and ears, he flew off with some, and that night singed them for his children. The people smelled the burning hair, and discovered him feeding his children. He told them the whole story, and the people at once made up their minds to return to the village. When they reached there, Coyote tried to take possession of the cellar with marrow in it, saying it was his; but the owner drove him away. Then he tried to claim, one by one, the cellars with fat in them; but the people pushed him away, and at last threw him into his own cellar, which contained only hoofs and hair.

82. The *'sa'tuen* and the Cloud-Women.¹

The *'sa'tuen* lived with an old man, who told him never to enter a certain clump of trees. He often wondered why the old man had told him this, and one day determined to try and find out. Entering the grove, he discovered a small lake on the surface of which floated much down. This made him wonder still more, and he determined to visit the place again next day. On the following morning he returned to the same spot and sat down. He heard music up in the sky, hid himself and watched. The music kept

¹ Compare Hill-Tout, p. 77.

floating up and down, but at last came nearer, and a woman appeared playing a flute. She alighted on the edge of the lake, took off her clothes, and bathed in the water. After she had finished, she put her clothes on again, played her flute and ascended through the air. Soon another girl came and did the same, and then still another one. Then a fourth girl came, who was younger and more beautiful than the others. When she was in the water, *'sa'tuen* jumped out and sat on her clothes. The girl was ashamed, and sat down in the water. At last she said, "You have seen me naked, and you must marry me." He answered, "Yes, I will marry you, for I like you." He gave her back her clothes, and she dressed. Now she said to *'sa'tuen*, "I belong to the clouds, and am the youngest of four sisters. You saw the nakedness of my sisters, and you must marry them also." The man agreed. The girl told him to take hold of her belt; she played her flute, and at once they began to move upwards through the air. She kept on playing until they reached Cloud-land. Here *'sa'tuen* lived with the four sisters, and had many children. After staying there a long time, the cloud became too small for the number of its inhabitants. *'sa'tuen* said there was more room on earth, and it would be better to move there. They played their flutes, and returned to the earth, where they took up their abode near the little lake where the women used to bathe. After his return to earth, *'sa'tuen* had many more children from his four wives.

V. — HERO TALES.

83. The Man who lived with the Eagles.¹

(*Nkamtcí'nemux.*)

A long time ago, there lived among the Nkamtcí'nemux two men who had always been fast friends. One of them married a young woman who was also loved by his friend. The rejected lover was very jealous, although he seemed to act toward his friend in the same manner as he had always done. Some months after the marriage, he said to him one morning, "I know where there is an eagle's nest. Let us go and take the young eagles. I have got a good rope to assist us." They took their weapons and departed. The people did not know whither they intended to go; but they held no suspicions, as the two young men had always been accustomed to go together on hunts and other expeditions. The unmarried man led his friend to the top of the cliff *Sptikwa'us*,² and pointed out to him below an eagle's nest with young ones. He said, "I will lower you down with the rope, and help you up again. I do not care to go down myself, as I might get dizzy." His friend assented and climbed down the cliff, being held by the rope the upper end of which was wound around a small tree. When he reached the ledge on which the nest was situated, the other man pulled up the rope, and left him to his fate. After destroying his friend's weapons, he went home at dark, and pretended to wonder that his companion had not arrived. He told the people that they had hunted in a certain part of the country, (pointing in a direction opposite to that of the cliff), and at noon had separated to return home.

When several days had elapsed, and the young hunter had not returned, the people searched for him. Since they could not find any trace of him, they thought he must be dead, perhaps eaten by bears, and gave up looking for him.

Now the man paid much attention to his friend's wife, and, before the usual time for her period of widowhood had expired, he married her. He thought his friend must have died, but in this he was mistaken. When the old eagles arrived at the nest, they attacked the man; but he made friends with them, and gradually they became accustomed to his company. He lived

¹ Compare Cheyenne, l. c., xxviii.

² This is the name of a high perpendicular cliff of limestone situated on the south side of the canyon of the Three Sister Valley, about eight miles northwest of the Thompson River, and about eighteen miles from Spences Bridge by trail.

on part of the food they brought each day to feed the eaglets. There was room enough on the ledge for him to lie down, and he sucked the water that oozed over the surface of the cliff. He also got some water which collected in holes in the shelf of rock. Thus he lived until the eaglets were ready to fly. Then, one morning, he cut up his buckskin clothes and made strings with which he tied the two young eagles to his ankles and the old eagles one to each arm. After asking their assistance, he flung himself off the cliff. The eagles all flew straight across the narrow valley in a descending line, and lighted on the opposite hillside called *Tcexpad'nk*.¹ Now he cut loose the strings, pulled out four feathers from each of the eagle's tails, and bade them good-by, thanking them for keeping and preserving him. He put the eagles' feathers on his head, went into the bush and made a bow and arrows. When he returned home, he found his false friend living with his wife, and killed him. He became a noted shaman and great warrior. The golden eagle was his guardian.

84. The Snake-Lover;² or, the Woman and the Snake Mystery.

A man's wife always went to dig roots near a certain lake. She constantly complained of being sick, and therefore unable to dig many roots. Her husband became suspicious, thinking she only feigned sickness, and that there was another cause for her bringing home so few roots. One morning he went hunting very early, and hid himself among the roots of the tree near the lake. Soon his wife appeared walking quite sprightly. When she had reached the lake-shore, she divested herself of her clothes, and bathed. As soon as the water was disturbed, a large snake arose out of the middle of the lake. She called him, and he came ashore. When he reached the land, he became a man, and had connection with the woman. They lay in one another's arms all day. At sundown the man entered the water and became a snake again. The woman clad herself, dug a few roots and went home. When she got near the house, she pretended to be sick, tired, and lame.

On the following morning the husband told his wife to stay at home, as she was too sick to dig roots. He sharpened his large knife, dressed his hair like his wife, went to the lake, and called the snake as his wife had done. It came ashore and wished to have connection with him, thinking he was the woman. He stabbed it with his large knife, and cut it to pieces. Cutting off the privates, he took them home and cooked them for his wife. When she saw what he offered her to eat, she fainted. Then he killed her with the same knife.

¹ The name of a long sloping hillside covered with grass and scattering trees, on the opposite side of the Three Sister Valley, facing *Spltkwa'us*.

² Compare Shuswap, p. 725; Lillooet; Cheyenne, l. c., p. 185, and Traditions of the Thompson River Indians, xxxi.

85. The Brother who went to the Underground World.¹

A brother lived with his two sisters, and they had a little dog. Every morning he bathed in the creek at the same spot, and used a fresh fir-branch each time for a sponge. He told his sisters never to go to his bathing-place; but, because he told them this, their curiosity was aroused, and they went. There they discovered an immense pile of the fir-branches which their brother had used; and the needles which had rubbed off from them and fallen in the creek had all changed into dentalia. These they gathered up, and went home highly delighted.

Now, their brother had known at once when they disobeyed him, and was angry, because women, by going to his bathing-place, would spoil it for training. He made up his mind to desert his sisters, and descended to the under world through the floor of the underground house. The girls waited in vain for him to return, and at last, believing that he had deserted them for their disobedience, they commenced to cry.

Now, the little dog scratched continually at the bottom of the fire-stone which guarded the foot of the ladder, and at last the sisters lifted the stone away to find out what the dog wanted. Then they saw a hole through which they could look right down into the lower world. They saw the people playing a ball game,² and their brother was among them. They began to weep, and some of their tears fell on his hands. He said, "It does not rain here, and yet drops fell on my hands." Looking up, he saw his sisters weeping, and said to them, "Come down here and join me. This is a fine country: there is neither rain nor snow, nor heat nor cold. Neither do we have to hunt or work, but can spend all our time playing." His sisters were afraid to go down, however: so he took pity on them, and returned to the earth and lived with them as before.

86. Tsôwâ'wus.³

Tsôwâ'wus⁴ was a small, shapeless man, all covered with running sores. His eyes and nose, also, ran matter. He lived alone, and all the people looked upon him with disgust. Among the people was a beautiful girl who had rejected all the young men of the place. Her relatives became angry with her, and said, "You have refused all the best young men of the place. We know not who your husband will be, except it is Tsôwâ'wus." She answered, "Yes, I will marry Tsôwâ'wus;" and, taking an old dingy basket

¹ Compare p. 213 of this volume, also *Traditions of the Thompson River Indians*, xxviii.

² Like lacrosse.

³ Compare Chilcotin, l. c., xxii., Uta'mqt, p. 265; also Cheyenne, l. c., p. 171.

⁴ Scabby face, or face with sores, or sore eyes.

with a dirty bark tump-line, she went for her husband, and carried him to the house. All the people laughed when she emptied him out of the basket and made up their nuptial bed. When night came, she was surprised to find that Tsôwâ'wus had discarded his scabby skin, and now lay beside her in the form of a handsome man with hair as bright as sunshine, and skin as smooth as ice. He was so white and pure that his heart was almost visible. His body was covered with dentalia and crosses of gold. From each ear was suspended a star of gold. The girl was so overjoyed, that she aroused her parents, and asked them to feel of their son-in-law.

On the following morning the men laughed much, and said, "Oh! let our new son-in-law come with us to hunt. He must kill game for us. To-morrow we will hunt." The girl answered, "Yes, Tsôwâ'wus will hunt with you to-morrow. I will make snow-shoes for him. He will kill game for you." Every one laughed at the idea of Tsôwâ'wus hunting, and using snow-shoes. The following morning early the hunters started, the girl following close behind, carrying her husband in a basket. When they got high up in the mountains, they made ready to hunt, and put on their snow-shoes. The girl said, "You go ahead. It will take me some time to put on my husband's snow-shoes, and I shall have to help him to walk. We shall have to go slowly, and it will only delay you." When the hunters were out of sight, Tsôwâ'wus came out of his cover, and, fastening on his snow-shoes, ran around to get ahead of the others. He made a dense fog, so that the hunters could not see, then, rounding up the deer from a large tract of country, he headed them for the place where he had left his wife. Running fast, he overtook one deer after another, and left dead deer along his track as far as the place where his wife was. Returning, he entered his scabby skin, and his wife placed him in the basket. The hunters, being unable to find any deer, also returned. On the way back, the fog lifted and they saw Tsôwâ'wus' track with the carcasses of deer strung along it. They were surprised at the great jumps, and wondered who could have killed the deer. They tried all their snow-shoes in the tracks, but none would fit, for the tracks had been made by snow-shoes of different shape and size from theirs. Coyote's snow-shoes were the nearest, and he claimed the deer. They found the tracks led to where Tsôwâ'wus and his wife were, and they asked the latter if she knew who made them. As she did not answer, they took Tsôwâ'wus' snow-shoes, and measured them in the tracks, finding they fitted exactly. This made them wonder much. That night Tsôwâ'wus discarded his scabby skin, and asked his wife to throw it into the river. Next morning they slept late, and the people, gathering in the house, laughed much, saying, "Our son-in-law is such a good worker! He must get us some firewood." The wife threw off their blanket, and arose, her husband following her. The people were surprised to see such a handsome man, and could hardly believe he was Tsôwâ'wus. The girl stroked

her husband's long glittering hair, and with each touch the light from it shone so bright as to dazzle the eyes of the spectators. All the women now envied the girl. Tsôwâ'wus went out for firewood, and, kicking down a large dry tree, he put all of it in his mitten and carried it home. When he emptied it out, the wood assumed its original proportions, and formed a large pile. Then, going after the deer he had killed the previous day, he gathered all the carcasses together, and, putting them all into his mittens, he carried them home. When he emptied his mittens, the carcasses assumed their natural proportions, and were so many that the people had meat for all winter. Tsôwâ'wus and his wife lived very happily together, and had several children.

87. Ailû'1.

(Nkamitc'nenmux.)

There were four winter houses together near Lytton. In one of them dwelt two brothers who had never trained, and had no guardian spirits. All the young men delighted in playing lehal and other games with the brothers, for the latter were always losers. Every evening they gambled with them, and invariably won, until at last the brothers and their parents were left almost naked.

One night, after losing, the elder brother put his face between his knees, and was very sorrowful. His parents were angry because he had gambled away their clothes; and his mother, who had only a breech-clout left, took it off, threw it over his neck, and asked him to gamble it away also. He was ashamed, and sat without moving until past midnight. Then he went to where his younger brother slept, and asked him to come along. They took with them some mats and a fire-drill, and made their way to *Tcotcowd'ux* Creek,² near the head waters of which they halted, in a place where many fir and balsam trees grew. Here they built a large sweat-house, and trained themselves for one month. Their friends gave them up for lost, thinking they had committed suicide. They lived in the sweat-house, and sweated, bathed, fasted, and dreamed. At the end of the second month they had gained so much knowledge regarding games and gambling, that they agreed to go home. They were very weak, and purified so much, that, when they arrived near the houses, they sat down almost overcome with the smell. Their friends welcomed them as if they had come back from the dead, and built a brush lodge for them some distance away, in which they could stay until they got accustomed to people again.

Now the young men said, "Come, let us gamble with our prey, 'the

¹ Loser, a person who loses at gambling, or is beaten at anything.

² On the south side of Thompson River, a few miles above Lytton.

losers," and went to the brothers' lodge to engage in a lehal game. They soon found things had changed, however, for the brothers won every game. Before spring came, the brothers had gained everything worth winning from the other young men, and ever afterwards were noted for their success at games.

88. The Wounded Giant.

A giant once stole some fish from people in the Okanagon country. A large number of men followed his tracks, and the following day came upon him asleep with his eyes open. They surrounded him, forming four rings with a considerable space between them. They said, "If he jumps, he will have to do so four times. He cannot escape." All the men were well armed. One man awoke him by stabbing him with a spear. When he jumped up, the people shot arrows at him, and threw spears; but he jumped over them all, and escaped. He had many arrows in his body, and was badly wounded; but he kept pulling the arrows out as he ran, and soon disappeared.

89. The Giant who stole the Keremeous Woman.

Once a giant stole a woman from Keremeous,¹ and carried her all night on his shoulders. He travelled very fast, jumping over cliffs and bushes, and from hillock to hillock. When day came he slept. After travelling far in a southerly and then in an easterly direction, they arrived near the edge of the earth where the real country of the giants is. Here the people were numerous, and all of them were giants. When nightfall came, the men all prepared to go hunting. The stolen woman fell asleep, and the people thought she was dead. Her husband told them she only slept. Then he pulled two very small balls, like fish-roe, out of her eyes, saying, "This is what makes the Indians sleep at night." After that she became like the giants, and slept in the daytime with her eyes open.

In the giants' country there was no fire, for they knew not how to make it. They ate all their food raw. Neither did they know how to catch fish, although they were very fond of them. They did not care much for water, and never washed themselves. The woman taught them how to make fire with sticks, and how to cook food. She also taught them how to catch fish, and showed them many other useful arts. The giants were grateful to the woman, and no longer treated her as a slave. She learned to speak the giants' language.

After living in the giants' country a few years, she desired to see her own land and friends. She told her husband he need not fear her people,

¹ Kerémz'us or Keremeous, a place on the Similkameen River.

for they were very nice, and would treat him well. He took her on his shoulders, and, travelling every night, they soon reached Keremeous. The giant hid in the bushes while the woman went to the houses, and made herself known to her friends, who had thought her dead. She called her husband the giant, who came forward in great fear. She told him the people would not harm him. They built a very high lodge for the giant and his wife, who dressed in bearskins, like all giants. They made buckskin clothes for them, and persuaded them to discard their bearskins, and burn them. At nights the giant would hunt and catch deer and bears, which he tied on a string, like ducks, and carried over his shoulder. He also knocked down dead trees, and carried them under his arm, branches and all. He said these things were not heavy. Soon the people had an abundance of meat and skins, and plenty of firewood.

The people were curious to see him hunting: so his wife persuaded him to stay at home one night, and hunt on the following day. He sat up all night, and on the next morning went out with the hunters. He would take a step and then wait, and then another step and wait, so that the people could keep up with him. If he had gone at his usual pace, he would soon have disappeared from sight, even if the people had been running. Coming on four deer, the giant ran ahead, caught one in his hands, and choked it. He Pursued the others, caught them and killed them in like manner. Although the deer were running at full speed, he caught up with them in a few bounds. He said, "Deer are very wild in the daytime. It is much easier to catch them at night." The giant carried the four deer home on a string, and the people were now satisfied, for they had seen him hunting.

The giant liked the people, and they gave him plenty of fish and birds, so that he was well pleased. He said he would go back to his own country and get all his people to come and live with the Indians. These were afraid, however, that, if he went, he would take his wife with him, and they would never see her again. So one day, when he was asleep, they attacked him with tomahawks, spears, and arrows. Although he was badly wounded, he jumped up and escaped. They never saw him again. The woman had no children by him, and died not so very long ago. Sama'nxá's¹ father, called Yilekskwa'ilux, who was lame, and a chief in the Similkameen region, saw the giant, and was one of the young men who hunted with him, and tried to kill him. He said this giant had a strong odor, as if of burning hair, and wore moccasins three-quarters of a fathom long.

¹ A Similkameen woman who lives on the Nicola River, about seventeen miles from Spences Bridge. She is probably about seventy years of age.

90. The Hunter and the Wolf.¹

A man was destitute and despised. He could kill no game, and the others all laughed at him. He depended mostly on what food and clothing people gave him, and generally went almost naked. One day he was hunting, and had no clothes on, save a small apron. He was very sad because he could kill nothing. He wished that some person would help him. As he was sitting with his head on his knees, he heard a voice. He looked up and saw a handsome man standing before him. The man said, "I am Wolf, and I know all about hunting and war. I will help you; and, if you follow my directions, you will become a great hunter and very wealthy." He gave him an arrow with a picture of a wolf painted on it, and told him to make all his arrows after that pattern. He said, "Go and seek the little yellow flower *nkukaxemu's*,² and rub it on your arrow-points. It is powerful, and causes death. The arrow I have given you is poisoned with it. When you hunt, paint your face red, and wear a feather on each side of your head."³ He gave him his head-band of wolfskin with an eagle's feather on each side. The man did as the Wolf had directed him, and became a great hunter and warrior. He became wealthy, and had for his protectors the wolf and the eagle. Thus the Indians learned to poison their arrows with the flower *nkukaxemu's*.

91. The Grisly Bear who stole a Woman.⁴

One fall a man and his wife were living in the mountains, hunting and root-digging. One day, while the woman was busy digging, a Grisly Bear approached her unobserved, and commanded her to follow him. She obeyed, and he led her to his den. Her husband returned from hunting, and waited in the lodge for her. As she had not arrived on the fourth day, he set out to search for her. He found where she had been last digging roots, and saw a Grisly Bear's tracks along with hers. He followed their tracks for some distance, but at last lost them on bad ground. Then he returned to the people and reported that his wife had been taken away, and probably killed, by a Grisly Bear. The following spring, as he believed his wife to be dead, he went up the mountains to burn their old lodge. He heard a woman singing, and presently saw his wife coming along with a grisly bear following her. She was digging roots and the Bear was gathering them up. He hid himself; but she had already seen him, and shouted, "There is no use

¹ Compare Nicola story, *Ntsikepsatem*, p. 367; Shuswap, p. 719; and Cheyenne, l. c., v., p. 163.

² *Ranunculus*, sp.

³ Hunters thus used feathers in imitation of a deer's ears or antlers.

⁴ Compare Shuswap and Chilcotin stories of Grisly Bear taking women or men.

of your trying to help me. The Grisly Bear is too powerful. He is sure to kill you."

When they had disappeared, he went home and put new sinew on the back of his bow. He also made new arrows, and arrow-heads strong and sharp. He said nothing to the people, but returned to the same place in the mountains, and before very long heard his wife singing. When she had seen him, he hid himself in some bushes. She came along, digging a root here and there, and passed close to where he was concealed, singing, "It is useless to attack the Grisly Bear. You must not throw your life away." The Bear followed a short distance behind her. He had his face and head painted red. When he came opposite where the man lay, the latter fired an arrow with great force, sending it right through the bear's body. In quick succession he shot his other arrows until the bear was dead. Now his wife joined him, and said, "Yesterday the Bear had a presentiment of his death. He sang his death-song all night, and this morning put dry red paint on his head and face. He said, 'If hunters sing my song when I die, and pity me when I am slaughtered, I shall be contended.'" Now the woman taught her husband the Grisly Bear's song, and they sang it over the body. They went home and surprised the people. Thus the Grisly Bear's death-song became known, and afterwards hunters always sang it when they killed a grisly bear. It pleases the bear and pacifies him, so that he does not seek revenge. Some hunters also paint their heads and faces when they sing the Grisly Bear song.

92. The Sons who sought their Mother.¹

The mother of four young men died, but they did not know what had become of her. They searched for her all over the earth, — north, south, east, and west, — but could not find her. Now they prepared to visit the upper world to find if she was there. They played on their magic flutes, and commenced to go upward, as if they had wings. When they reached the upper world, they saw a large village, where the people were singing, dancing, and beating drums in the middle of the houses. The village was built in a circle, with a large open space in the centre. The chief met them as they drew near, and asked them why they had come. They answered, "We are looking for our mother." He said, "Your mother is here; but you cannot see her, because you have not died. You must leave on earth your flesh part, or bodies." The brothers all returned to earth and committed suicide. Thus they ascended again to the sky, and lived with their mother and the spirit people of the upper world.

¹ Compare with Traditions of the Thompson River Indians, xxxiii.

93. The Grisly Bear Boy; or, the Stolen Girls.

Some kind of a "mystery" stole girls from a village. Every morning a girl was missing. The people wept and were afraid. They could not learn what had become of the girls. They proposed to shift camp. Among them was a lad despised by the other people. He was small of stature, lean, and ugly. He dressed in rags. This lad said he would find the girls; but the others laughed, for they did not know his powers. His guardian was the grisly bear, whose skin he used as a blanket. When he covered himself with it, he became possessed of great strength and magical power. The men watched every night to find out what took away the girls; but invariably at midnight they fell asleep. This sleep was caused by the "mystery."

One night the lad said he would watch, and all the other men laughed at him, saying, "How can he detect anything when even the shamans have failed?" The boy donned his bear-skin, and watched. At midnight, from the east appeared a large object moving in the air. It was black, excepting the heart or centre, which was bright as daylight. It entered one of the houses and emerged again, disappearing toward the west. The lad followed in that direction, and, after travelling a long distance, found the tracks of a large man. This was evidently where the "mystery" had alighted on the ground. He followed the tracks and came to the place where the girl's tracks also appeared. The monster had evidently become tired by carrying her so far, and now made her walk. At last the tracks reached a beaten trail which entered a hole in the ground. The lad travelled along in the darkness, and at last emerged in another country, where everything seemed old, dirty, and soot-begrimed. The trail was very dusty, but there was no wind to carry the dust. Evidently wind and rain were unknown there. There was plenty of light; although no sun, sky, or clouds were visible. Soon he arrived at a house built across the trail like a high fence. The lad pushed the door, which opened and immediately shut again. He found he could not open it from the inside. Soon he was accosted by a huge soot-begrimed man with a horrid leer on his face. The man was carrying a large sword which shone like a looking-glass, and was about to cut the lad in two with it. The latter cried, "Forbear, my friend! I will be your slave, and, besides, I will show you many wonderful things." The man told the lad to follow him; and, when his back was turned, the lad put on his grisly-bear-skin, and, becoming like a bear, he struck off the man's sword arm with his paws, and then tore him to pieces.

Soon he came to another house, where he discovered some of the girls, who were kept there as prisoners. Continuing his journey, he came to a third fence or house, where he was met by another man like the first one,

and he disposed of him in the same way. In a fourth house, he found the rest of the girls, and liberated them. When he tried to return, he could not open the several doors, but he hit them with the monsters' swords, and thus clove them in two. He returned home with all the girls, and the people were glad. He married four of the finest girls, and afterwards became a noted man.

It is said that another time he went underground, and liberated a number of young men who had been stolen from a different village by two monster women. He killed these women in somewhat the same manner as he had killed the men.

94. The Lad who ran away from his Parents.¹

(*Nkamtc'i'nemux.*)

Once three brothers² lived with their parents, who treated them so cruelly that the eldest one ran away. He travelled many days toward the east,³ and at last arrived at a lodge from which emanated the sound of a whistle.⁴ He said to himself, "Some one must be playing a whistle." On entering, he found the lodge occupied by two young women.⁵ They received him kindly, and gave him food to eat. When he had finished eating, they heated water, and washed him. Then they made new clothes for him of buckskin, and gave him moccasins, leggings, and shirt to replace his old and patched robe. They asked him to stay with them and become their husband; but he declined, saying, "You are my relatives, I cannot be your husband. Besides, I wish to travel and become great." Upon his departure they gave him a pack of beaver-meat to eat on his journey, and a long buckskin belt richly embroidered. They also gave him an axe, a tomahawk, a knife, and a chisel, saying, "You may need these things." They told him that after many days he would arrive at the shores of a large and wide lake, which was very difficult to cross. "Take off your belt," said they, "and throw one end of it out over the water, and it will form a bridge upon which you can cross."

Soon he reached the lake. There the lad did as directed, and the belt formed a bridge upon which he crossed. When halfway across, a Beaver appeared from underneath the water, and asked him where he was going. He invited him to his house, saying, "The Beaver chief desires to see you."

¹ Also sometimes called Story of the Lad with the Magic Belt. The second part is probably based on European folk-lore. Compare Hill-Tout's Report, pp. 50, 51.

² Some say, four brothers.

³ Some say, north; others say that the direction which he took is doubtful.

⁴ Bone whistle, like those used by young men and women when training.

⁵ Some say they were sisters.

The lad jumped off the bridge and descended into the middle of the lake with the Beaver. Soon they arrived in the world of the Beavers, which he found was a nice country, and thickly inhabited. There were many houses, and the people were all busy building more houses, felling and hauling trees, and engaged in other occupations. The Beaver chief received him kindly, and gave him food. Then he said, "I am your relative and I wish you to see my country, my houses, and people. We are happy, but we have one great difficulty; — it takes us a very long time to cut down trees, for our teeth are small and dull." The lad said, "If you and your people will open your mouths, I will make you so that you will be able to fell trees much faster."¹ The Beavers opened their mouths, and the lad threw the axe, tomahawk, knife, and chisel into their mouths, and these implements became large teeth enabling them to cut fast through wood. The Beaver chief was very grateful for this benefit, and said he would help the lad. He conducted him to the surface of the water and told him, "You will meet people strong in mystery on the other side of the lake, near the mountains; and some of them are powerful beings who will kill people, but they will not be able to harm you." After the lad had reached the opposite shore of the lake, he pulled in his belt and wrapped it around his body.

After he had travelled on some time he came to the house of two men who killed people. They were father and son. He entered their house and sat down. The elder man at once took his knife, and attacked the lad, and cut off his head; but immediately the head went back into its place again and the lad seemed unharmed. Thus father and son beheaded him four times, but each time the head sprang back into its place, and he was apparently unharmed. Then the lad rushed at the old man, wrestled the knife from him, cut him to pieces, and threw the bits of his body over the surrounding country; and the places where they fell down became the haunts of "land mysteries."² Then he prepared to kill the son; but the latter begged for his life, saying, "Do not kill me! I will be your servant, and may be able to help you." So he spared him, and they journeyed together.

After many days' travel, they came within sight of a large village. On the side nearest to them stood the chief's lodge, which was so high that the top nearly touched the clouds. Near the village was the lodge of the chief's daughter, who had almost finished her period of training. She sat inside, playing on her whistle. The lad's comrade said, "I will procure the girl to be your wife." So they hid themselves near the outskirts of the village. At

¹ Some say he said to the Beaver chief, "If you open your mouth, I will give you teeth that will be large and sharp, and with these you will be able to cut wood very fast." When the Beaver opened his mouth, he threw the four implements into his mouth, and they were transformed into four teeth like those the beaver has at the present day. He said, "Henceforth all beavers shall have large sharp teeth, and be able to fell trees with ease."

² Evil spirits that haunt certain parts of the country.

night the man went into the girl's lodge, and said to her, "I have brought a husband for you from a far country." She answered, "I will see him, and, if I like him, he shall be my husband." She spat on her whistle so that it kept on playing, and then she left the lodge with the man. When she saw the lad, she fell in love with him and consented to accompany him. So they all travelled together back again toward the lake. The girl's whistle continued to play, and the people thought she was in her lodge as usual. On the third day the whistle sounded much more feebly, and on the fourth day the sound became very faint, and at last ceased altogether.

Then some one said to the chief, "Your daughter does not play so loud as formerly. Her whistle sounds very faint." Then they sent some one to see, and they found the lodge deserted and the girl's whistle lying on the ground, making occasional feeble efforts to emit sound.

Now the chief looked over the world, and saw his daughter travelling with two men far away. He gave chase, and soon caught up with the fugitives, who saw him coming. Then the girl changed herself and her companions into three old stumps of trees near the trail. The chief passed by, and searched all around. When he did not find them, he returned home.

His wife said to him, "Why do you return without your daughter? Did you not see the stumps by the trail? Those were she and her companions. Return at once and bring her back." Again the chief gave chase, and soon drew near to the fugitives, who saw him coming. Thereupon the girl changed herself into an old, wrinkled woman, and her husband into a decrepit old man with white hair. Their servant she changed into a dog, and she caused a dilapidated old lodge to appear near the trail, into which they entered. They had just gone inside when the chief came along and asked them if they had seen his daughter pass that way accompanied by two men. They answered, "We have been living here by the trail for many years, until now we are gray-headed and very old, and we have never seen your daughter go by." The chief searched all around, as he lost the fugitives' tracks here, but he could not find any trace of them.

Very much perplexed, he returned home to receive a scolding from his wife, who said, "Those old people you saw were your daughter and her husband, and the dog was their man-servant. They assumed those forms upon your approach. Your daughter is indeed greater in magic than you are. Return at once and bring her back."

Again the chief gave chase, and came in sight of the fugitives just as they reached the lake-shore. The lad at once threw his belt out over the water, and it formed a bridge over which they crossed. Just as the chief reached the edge of the lake, the lad drew in his belt, and their pursuer could not cross.

They descended to the Beaver world, and received many presents from

the Beaver chief, for he was very grateful for the service the young man had rendered him. Then they went to the lodge of the two women, who also gave them many presents. As they were not able to carry half their presents, the girl spat on the ground six times, and thus created six slaves, who carried all their property. Now she made the great distance to her husband's home into a one day's journey. They arrived at night, and she caused a fine large lodge to appear, in which they took up their abode.

On the following morning the people wondered when they saw the large skin lodge there, and some of them hastened to find out who the occupants were. They recognized the lad, who as they thought, had been lost, and they hurried back and told his father, saying, "Your son who disappeared lives in the lodge with a fine-looking woman who is his wife. They have six slaves and a man-servant, also valuable goods." The father became ashamed, and made up with him, acknowledging that he was wrong in treating him so meanly.

95. The Woman who was impaled on a Tree.¹

A man married a woman who would not let him touch her.² At last, getting vexed, he asked her to accompany him to the forest. Here he sharpened a tree-top to a fine point, and, sticking his wife on it between the thighs, he descended, peeling the bark off as he climbed down. When the husband had gone, the woman called for assistance, and her brother, who was hunting near by, heard her, and went to her aid. He tried in vain to climb the upper part of the tree, which was smooth, and devoid of bark. Finding his efforts fruitless, he called on all the animals. The Squirrel, Black Bear, and many others tried, but all failed. Then the *ku'tuen*³ managed to reach the girl by climbing with his mouth. She was very sick when brought down, but soon recovered. *Ku'tuen* said, "Henceforth no woman shall be other than female, and every one will have a hole where this one has been pierced by the tree-top. Henceforth all women will desire to have connection with men."

¹ Compare Uta'mqt story of Lkwo'patem (p. 285), by which name the story is sometimes called by the Upper Nlak'a'pamux; also known to the Lillooet.

² Some say, because she had no vagina.

³ A kind of fish, like a lamprey or eel, which is said to move up stream by sticking to the rocks with its mouth.

VI. — TALES BASED ON EUROPEAN FOLK-LORE.

96. Ko'kenaleks.¹

A man had three² sons, the youngest of whom was very bad, and displeased his father much. His name was Bad Boy,³ and he had a little white dog, which always followed him. The father said to his elder sons, "Take your youngest brother to a distant place, and kill him, for I wish to see him no more. But bring back his heart to me, not alone as surety that you have done the deed, but because it belongs to me, and is as if it were part of me; for I love my son, although I thus kill him. He is of my flesh."

The brothers informed Bad Boy of their father's wish, and took him away⁴ with them to a distant land,⁵ where lived strange people. Here they intended to kill him, but pitied him so much, that they had no heart to do it. They said to him, "You are our brother, and our hearts speak against harming you. We will kill your dog instead of yourself, and take its heart back to our father, but you must promise never to come back home again." Bad Boy agreed to their proposition, and the brothers took back the dog's heart to their father, telling him it was that of his son. He ate it, and was satisfied.

Now Bad Boy began to travel. He carried in a pouch⁶ a nickel⁷ that his brothers had given him, and besides this he had nothing except his tattered clothes. When he felt hungry, he shut his eyes and prayed for food. When he opened them again, the food was ready before him.

One day, as he was going along, a man followed him. He became afraid, and ran away; but the man pursued and overtook him. He said, "Be not afraid! I will do you no harm. I have come to help you, because you prayed and have become good. Henceforth the nickel you carry will have magic power. Be careful not to lose it. Whenever you throw it down in front of you, a pile of gold money will appear."

Soon after this, Bad Boy came to a house where he saw an old man⁸ dressing himself. He asked him why he was dressing, and the man answered, "I am going to town to see the fun. A lad there, called Ko'kenaleks,⁹ has

¹ Compare with Shuswap, p. 729.

² Some say, four.

³ The narrator of the tale called him simply Bad Boy, but said he had a proper name which he had forgotten.

⁴ Some say they travelled on foot; others say, on horseback or in a buggy.

⁵ A country inhabited by people, presumably whites, who spoke the Spanish language.

⁶ Some say, in his pocket.

⁷ American five-cent piece.

⁸ Some say, a Spaniard.

⁹ Seems to mean, "yellow shirt," or "robe." His other names were, *ʔskwa'intsá* and *Tokaleiti'tsa*, which mean the same.

run into so much debt, that it is an impossibility for him to pay it off. He owes every one there, so his creditors are killing him to day. They are going to set a lot of large dogs on him to tear him to pieces." Bad Boy accompanied the man, and arrived in town just as the dogs had killed the lad. A great circle of whites were there watching his death, and laughing. Bad Boy rushed inside the circle, and cried out, "If you give me the body, I will pay all his debts." The whites laughed at first, because he looked poor, and, besides, they wondered what value the body could be to him; but eventually they gladly accepted the bargain. Bad Boy hired four men to make a stone¹ coffin, and four others to dig a grave. He also hired two priests, — one to bless the body, and one to pray for the soul. Now, when he had got the body buried decently, he threw down his magic nickel, and a large heap of gold money appeared, which he gathered into a sack. With this he went round the town, and threw handfuls at each of Ko'kenaleks' creditors. Then he went to the priests and threw each of them a handful, and in like manner he paid the coffin-makers and grave-diggers. Thus he left all the town happy.

Continuing his travels, he came to a ranch,* where he saw some cowboys driving horses into a corral. They asked him if he would buy one, and he answered, "No; but I would buy a white mule, if you had one." They went out, and soon came back with a band of mules, from which he selected one. Bad Boy rode off on his mule to another far and strange country. He said to the mule, "I will stay on your back always, until we reach our destination. I will eat and sleep on your back. You cannot stop to graze, drink, sleep, and take shade whenever you require."

At last they drew near to the hill on top of which a cannibal woman had her house. Here, near the foot of the hill, they saw Ko'kenaleks sitting on a stone. He was arrayed gorgeously in yellow and green blankets. At his death he had gone to the sky, and now he had come down again to help Bad Boy. He jumped on the mule, and sat with his face to his friend and his back to the mule's head. Thus they rode until near the cannibal white woman's house. She was of large stature and very white. She had teeth and claws like a grisly bear. Her entrails consisted of snakes, and her flesh was that of frogs.² Toads, frogs, snakes, and lizards could be seen moving through her body. A huge rattlesnake and a huge toad were her pets, and lived with her in the house.

Ko'kenaleks said to Bad Boy, "You need have no fear. I will assist you. Go now and marry the woman." When Bad Boy entered the house, the cannibal asked him what he wanted, and he answered, "I have come here to make you my wife." She said, "I want no man, except for food; but, since

¹ Some say, marble.

² Some say, a Spanish ranch.

³ Some add, "all white people had flesh like this formerly."

you have been foolish enough to come here, I will kill you." She took down a ball which was hanging from the ceiling (it was the earth), and threw it at his head; but Bad Boy caught it on his toe and kicked it over the clouds, and it fell down in the middle of a large lake. The cannibal laughed, and said, "Oh, indeed! It seems you are great in magic. Well, I will take you for a husband." That night they lay together, and she embraced Bad Boy. Every time she hugged him, her claws pierced his back; when she played with him, her claws scratched and tore his flesh; and, when she kissed him, she bit him. At daybreak he was nearly dead, and staggered outside, telling his wife to follow.

Now, Ko'kenaleks had prepared four *kanelp*-sticks,¹ and, when the cannibal appeared, he beat her with them. He broke three sticks on her, and she only laughed; but, when he used the fourth stick, she commenced to feel pain, and writhed and cried. Now the frogs and snakes fell out of her flesh; and Ko'kenaleks gradually transformed her into a proper white woman.² Then he entered her house, and beat her monstrous pets, transforming them into an ordinary toad and rattlesnake. He blew her house away, and kicked down the hill on which it had stood, making it a plain. Now he told Bad Boy and the woman that they must live together as husband and wife on the great plain where the hill had been. He made a dwelling-house, stable, and sweat-house for them, and caused horses, cattle, sheep, pigs, and chickens to appear. Thus he left them well-to-do ranchers, and returned to the sky. He said to Bad Boy, "I have done this for you, because you took pity on me, and buried my body, hired a priest, and paid my debts."

97. Porcupine; or, Porcupine and Horse.

(*Slaxa'inx.*)

Porcupine was a young man who lived near a chief's house. The chief invited him to stay with him, and the Porcupine accepted the invitation. He had not been living with the chief very long when the latter said, "I must go away from home, and during my absence I will leave my house in your charge. The four large boxes³ which you see standing inside the house you must not touch. If you open them, evil will befall you."

When the chief had gone, the lad began to wonder what could be inside the boxes, and at last his curiosity became so much aroused that he went to one box and opened the lid. He saw it contained rope and thread of all

¹ The hawberry-tree, which has large thorns.

² Some add, he said, "Henceforth white women shall be proper women, with proper flesh. They shall not be cannibals, nor have teeth and claws like bears."

³ Some say, baskets with lids.

kinds. He shut it, and went to look into the next box. In it he saw bridles, halters, saddle blankets, and saddles. Then he opened the third box, which he found was full of blood, which soiled his finger. He was rather startled at finding the box contained blood, and wondered what he would find in the fourth one. Just then he noticed the chief returning, so he rubbed some pitch¹ over the blood-stain on his finger to hide it.

As soon as the lad had begun to open the boxes, the chief became aware of it, and quickly returned. He asked the lad why he had touched the boxes when told not to do so. The lad denied having opened the boxes, so the chief asked him to show his finger. He showed one finger after another, and the chief said, "Show me the finger you smeared with pitch." Now the chief washed the pitch off the finger, and showed the lad the blood-stain underneath. He said, "You got that while opening the third box." Then he cut off the lad's finger. On departing, he warned the youth again, saying, "I will let you off this time with your life; but if you touch the boxes again, I will kill you when I return."

When the chief had been gone a considerable time, the lad said to himself, "He is probably now far away, and cannot quickly return. I will open all the boxes and then leave." He opened the three boxes he had opened before, and then opened the fourth one, in which he found a Horse.² The latter said to him, "Let me out, and I will help you to kill the chief. He has kept me shut up here for a long time, and I have felt very sad and uncomfortable. I will give you advice. Saddle me and bridle me." The lad took a saddle, bridle, blanket, and halter from the box containing these things, and put them on the Horse. He also took a lariat³ from the box containing ropes. When the chief returned, the Horse and lad killed⁴ him, and cut off his head.

Now the Horse said, "We will go to a far country:" so the youth jumped on his back and rode off. Shortly after they had gone, the chief got up and jumped over his head, which at once joined his body again, and he became alive as before. Now he gave chase to the Horse and the lad, and rapidly drew near. When they saw him coming, the Horse spat on the ground, thus creating a large tract of mud, which their pursuer took a long time to pass. At last, however, he got across it, and soon came very close to them again. He had almost caught up with them before they noticed him. Again the Horse spat backward, and there was a large lake, which the chief could not cross.

Soon they came in sight of a house, and the lad wished to go to it; but the Horse said, "You must not go there, the inhabitants are very bad." Nevertheless the lad insisted: so the Horse reluctantly took him toward the

¹ Some say, charcoal.

² Some say, a mule.

³ Or lasso rope.

⁴ Some say that probably the lad first lassoed him, and then the horse kicked him to death.

house. When the people saw them coming, they ran out and attacked them. Porcupine said, "You need not attack us, for you cannot kill us." The people shot at them with arrows, but did not hurt them. Now Porcupine laughed at the enemy and taunted them. The people fired shot and ball from guns at them, but without effect. Porcupine laughed at them again. He was wearing a conical shaped buckskin cap, and each time the enemy failed to kill them, the cap grew higher. Thus the enemy tried to kill them with cold and water and in many other ways, but without result; and, with each failure of theirs and triumph of the lad, the latter's cap grew higher. At last the people said, "We will burn you:" so they set fire to the grass all around Porcupine and Horse, and burned them to ashes. Now the people laughed, and said, "We have at last killed them." But, on looking back, they saw Porcupine and Horse alive as before, standing on a grassy knoll not far away. The people surrounded them, and set fire to the grass and burned them up; but the result was the same, for the couple appeared shortly afterward in another place. Thus they burnt them four times; but each time they reappeared: so the people let them alone. Now Porcupine and Horse departed for another country.¹

98. The Young Man and the Cannibal.²

A young man who wished to marry had a dream in which he was told to travel east and he would get a good wife. He travelled many days, until he came to the edge of the great lake of the east. That night he had another dream in which he was told that he would have to cross the lake. When he awoke the next morning, a small dog was looking at him, and a canoe was tied close by at the lake shore. The Dog said, "I have been sent to help you. You must embark in the canoe and come with me." The man did as directed, and when the Dog barked, the canoe went forward. They travelled without paddles. Each time the Dog barked, the canoe jumped ahead. It took them four moons to cross the lake. When they reached the opposite shore, they hid the canoe among some bushes, and the Dog disappeared.

After landing the man travelled eastward for four days, and at last reached the house of the cannibal chief.³ When he entered, the latter would have eaten him; but he said, "Do not harm me. I will be your slave." — "Very well," said the cannibal. "You must cook the people I bring home, and must always have my meals ready when I arrive. You will also have to feed and curry my two horses. My house has seven rooms, and you may

¹ Some add, and afterwards separated.

² Compare the preceding story; also Shuswap, p. 729.

³ Some say he was a white man; others say he was the thunder.

look through them as much as you like, except two. If you enter them, I shall kill you." He showed him the two rooms which he must not enter. They were large rooms, while all the others were small. On the following day, when the cannibal had gone hunting, the man looked through all the small rooms. One room was full of clothes belonging to the cannibal's victims; another, full of ornaments; and another, full of weapons. Many of these things were blood-stained. In the fourth room hung the scalps of his victims, and strings of human nails, teeth, and ears. In a fifth room hung the bodies of those recently killed, and from them the lad had to obtain meat for his master's meals. Around the outside of the house were strewn thousands of human bones and many skulls. Almost every night the cannibal brought home a fresh body. He slept in one of the large rooms, which communicated with the other one. The lad boiled and roasted human flesh every day, and always had plenty ready for his master to eat. The cannibal told him to feed his black horse very little, but to feed the red one plenty. One day the Black One said to him, "why do you feed the red horse so liberally? He is a bad horse, and only the cannibal can ride him. You will have to escape from here some time, and how will you manage it? If you feed me most, I will help you to escape." After that the lad fed the black horse seven times a day, and the red one only four times. Now he felt anxious to know what the cannibal kept in the two large rooms: so one day he entered them. The first one he found full of gold, silver, diamonds, pearls, and other wealth; and in the second one was a beautiful girl, naked and bound. She said she had been there six months, and begged him to release her. He fell in love with her, and promised to rescue her. One day, when the black horse had got quite fat, and the cannibal was away to the east hunting men, the lad took his master's saddle-bags and filled them with the best ornaments and jewels he could find, having first reduced them to very small size. Then he released the girl, clad her with the best clothes in the house, and combed and anointed her hair. He told the Black Horse, that now he desired to escape. The Horse said, "You must take with you a handful each of water, stone, clay, and combings of the girl's hair." This he did, and, after setting fire to the house, both of them mounted the horse, and fled. When they reached the canoe, the little Dog was ready waiting for them. The lad fed him, to make him strong and able to bark often. Thus they crossed the lake very fast. The cannibal saw the light of the burning house from afar off, returned and gave chase on his red horse. As the canoe neared the opposite shore of the lake, the occupants saw the cannibal approaching. He was riding over the surface of the water, which hissed and foamed as he rode along. At every place where the horse's feet touched, the water boiled. When the fugitives landed, the cannibal was close behind. The Dog and the canoe had vanished. They mounted the Black

Horse, who told them to whip him to make him go very fast. The cannibal continued to pursue, and steadily gained on them. They could see his horse like a ball of fire, and himself above it, white like the day dawn. When he came close to them, the Black Horse called to the lad to throw down the water, and at once a lake was formed behind them, in which the cannibal's horse sank to the ankles. He soon got across, however, and drew near to them again. The Black Horse called to the lad to throw down the stone, and a high, rocky mountain formed behind them. This retarded the cannibal a while; but soon he caught up with the fugitives again. The Black Horse told the lad to throw down the clay, and a wide tract of mud was formed, in which their pursuer's horse sank knee-deep; but he soon surmounted this obstacle also, and drew near, as before. Then the Black Horse told the lad to throw down the combings, and at once behind them sprang up a dense forest full of underbrush and creepers. This delayed the cannibal a good while, but at last he got through, and gained on them again.

The Black Horse was now getting exhausted, and said to the lad, "Reach forth and pull down that black cloud from the sky." He did as directed, and rolled the cloud behind them. Now the cannibal became unable to see, owing to the thick fog and the darkness, and gave up the pursuit. The young man reached home safely, and lived happily with his wife.

99. The Lad and the White Horse.

(*Nkamti' nemux.*)

A lad lost all he possessed gambling, and wandered away feeling very despondent. After travelling a long distance, he came to a plain with a very large yellow pine-tree growing in the centre of it. He sat down underneath the tree and began to cry. Suddenly he was startled by the Tree saying to him, "Pray, why do you cry? Pray for help, pray!" Then the lad prayed¹ for help, and, when he looked around, he saw a white Horse looking at him. The Horse said, "Why do you cry? I will help you. Come on my back, and I will carry you." The lad jumped on his back, and rode far over the plain. At last he arrived at a lodge near a lake. He found it occupied by an old woman who welcomed him as her grandson. He staid with her a while.

One day he said to her, "You have not much to eat, I will go and fish for you." She answered, "No one can catch fish in the lake. If they try to fish, they invariably catch 'lake-spirits.'"² He said he would try, went down to the lake, launched a canoe and cast his line. He soon caught three

¹ Some say probably he prayed to the tree.

² Or "water mysteries," probably those partly human, partly fish.

fish, and hooked a fourth one, which said to him, "Why do you catch us with hook and bait? Put us all back into the water." The lad did as directed, and then the fish jumped out of the water into the canoe from all sides, and soon filled it. When he arrived at the lodge, he surprised the old woman with the great number of fish that he brought home. She dried them, and had an abundance to last her a long time.

Now he called the white Horse, which came and carried him to a village near by. Here he gambled for slaves, and won many. He also ran races with his Horse, and won four other horses. Now he took the slaves and horses he had won, and left them at the house of the old woman.

She told him, that in a distant village the people were feasting and dancing, and that a great chief lived there who had a young daughter. He said, "I will go and obtain a wife from among the people you talk about." Taking the white Horse, he rode over there and found a large concourse of people. When he had been there some little time, he said to the people, "My Horse dances;" and they said, "Let us see him dance." He got off his Horse, and the latter danced alone. Then, mounting his Horse, he made him dance toward the place where the chief's daughter was sitting. Suddenly he caught hold of her, and ran away with her. The chief and many men followed him on horseback; but he rode his Horse fast, and soon left them far behind. After reaching the old woman's house, he took her, his slaves, his horses, and his wife, and returned to his native place, where he became a chief, and was noted for his luck at gambling and for his wealth.

100. Ant and the Beads.¹

(*Nkamitci'nemux.*)

Ant was a very clever young man who wished to marry the daughter of a great chief. The latter told Ant that he could not marry his daughter until he performed a difficult task. At that time, beads were scattered all over the earth, and the chief asked Ant to gather them all up, heaping each color in a pile by itself. This seemed impossible to Ant, and he went to his grandmother, Short-tailed Mouse, for advice. She told him how to do it: so he accomplished his task, and won the girl. He heaped the beads in seven piles, — red ones in the first, then blue, white, black, yellow, green, and bone beads in the seventh. After this, his father-in-law used beads on his clothes, and other people began to do the same. Since that time the ant has always been noted for gathering things together in heaps; for instance, sand, sticks, and its eggs.

¹ Compare p. 393.

101. Sna'naz¹ and the Shaman.²

Sna'naz left the Thompson River and journeyed to another country to obtain the daughter of a famous shaman and chief. This girl was noted far and wide for her goodness and her great beauty. Many young men had tried to get her; but all had failed to pass the severe tests and ordeals the shaman had demanded of them.

Sna'naz went for advice to an old woman who was known to be a seer, and noted for her great wisdom. She told him the nature of the tests he would have to go through, and that he could not succeed unless he obtained the aid of certain animals, birds, and insects. She told him the animals he must seek aid from. Now Sna'naz solicited the animals for help, and they gathered together and agreed to assist him. Those of them he required he put in his canoe, and they were so many that the canoe nearly sank.

He came to the shaman's house, tied up the canoe in a hidden cove, and then asked the shaman for his daughter. The shaman answered, "You cannot have her unless you prove yourself to be worthy of her. My son-in-law must be powerful in magic. You must perform the difficult tasks I give you, before you can have my daughter." Sna'naz answered, "For such a prize I am willing to undergo any trial." — "Very well," said the shaman, "I will begin."

He threw a copper paddle far out into the middle of the lake, and told the lad to bring it to him by noon on the morrow. Sna'naz went to his canoe, and asked the two *Lq'kena*-ducks to dive for the paddle. They brought it up, one holding each end. He took the paddle to the shaman, who wondered at the lad's success, and, pointing out a large boulder, told him that on the morrow he would be required to break it with his head. Sna'naz went to the canoe, got the Buffalo to give him his powers, charged the rock, and broke it in pieces.³

The shaman now pointed out a bluff of rock rising above a stony bench, and told him on the morrow he must jump over the bluff, trying to alight on his head. Sna'naz got the powers of the mountain sheep ram, and jumped down the cliff, alighting on his head unharmed.

Now the shaman got several sacks full of small beads of all colors, and emptied them out on the grass, scattering them over a large area. Then he told the lad to gather all the beads together, each color on a different string, by noon next day. Sna'naz called the ants, who gathered together the beads in a short time, each color in a heap by itself, and then put them on strings.⁴

¹ "Little blanket." This is the name of the lad who figures in the Traditions of the Thompson River Indians, xxxiv., as capturer of the wind, etc. Compare Shuswap story of Sna'naz, p. 702.

² Compare this story with Hill-Tout, p. 44; also the latter part with Traditions of the Thompson River Indians, p. 88.

³ See Cheyenne, l. c., p. 178.

⁴ Compare p. 392.

Long before noon the following day, Sna'naz went to the shaman with all the beads.

Now the shaman said, "There is a chief in a distant land who is talking to me. By noon to-morrow you must let me know what he says." Sna'naz placed on the ground the large ear that he had in his canoe. It heard the chief talk, and reported to Sna'naz what he said. On the following day he told the shaman correctly what the strange chief had said.

Now the shaman said, "To-morrow you must run a race with my daughter." She was very fleet of foot, and able to run faster than a deer. Sna'naz obtained the antelope's powers, and he beat the girl in the race.

Now the shaman asked him to make music;¹ and Sna'naz, obtained the powers of the *ati'tia*-bird, and produced music as if he were playing on a flute.

These and many other tests the shaman made him go through, but with the help of the animals he succeeded in passing them all. The shaman said, "Indeed you are great in magic, and surpass even me. Now I give you my daughter to wife." Sna'naz took all the animals back to their several places of abode, and thanked them for their assistance. He returned to his own country with his wife, and lived with his people.

Before very long his brothers became envious of his beautiful wife, and made up their minds to get rid of Sna'naz. They told him that they had seen a large nugget of gold at the bottom of a deep chasm, but were afraid to descend and get it. Sna'naz at once said he would make the attempt, went to the chasm with his brothers, and they lowered him down with a rope. When he had reached the bottom, they threw the rope down, and left him to his fate.

When Sna'naz did not return home, they pretended to search for him, and declared that he must have been lost, or have died in the mountains. The eldest brother claimed his sister-in-law; but their father refused to give his sanction, and protected her. He said, "Sna'naz was gifted with much magic, and may yet return. Besides, it is too soon after my son's death to think of your cohabiting." Then the brothers tried to steal the woman from their father, but he foiled them.

Sna'naz tried in vain to escape from the deep cleft in which he had been left, and would have died, had not Coyote happened along and found him. Sna'naz saw him peering over the edge of the cliff, told him of his predicament, and asked for his help. Coyote lowered his tail down, but, finding it far too short, he gathered up all the other coyotes, took off their tails and joined them together until he had sufficient length to reach Sna'naz. After pulling the latter up, he distributed the tails again and the coyotes put them on. When Sna'naz reached home and told of his brothers' treachery, their father would have killed the eldest for his baseness; but Sna'naz prevented him.

¹ Some say, "better than his daughter could play."

102. The Turtles and the Runner.

The Turtles were four brothers who were slow and clumsy. They all looked so much alike that one could not be distinguished from the other. The people laughed a great deal at them because of their slowness. One man among the people was a great runner, and easily surpassed all others. He boasted a good deal of his swiftness. One day the Turtles dressed themselves all alike, put up their hair, and painted their faces alike. Then, going to the race-course, they dug three holes along it, one hole being near the goal, another about two-thirds of the way, and one about one-third of the way. In these, three of the brothers hid, while the fourth one went and challenged the runner to a race. All the people laughed; but the Turtle showed he was in earnest by betting all his goods, and the runner and his friends bet an equal amount also. No people were allowed to see the race; and the runner, before starting, promised never to look behind him. The Turtle was soon left behind, and the runner said to himself, "It is as I expected. The Turtle cannot run at all. He was very foolish to run against me, and bet all his goods on the race." Just then he saw the Turtle running quite a bit ahead of him, (it was one of the brothers who had got up out of his hole), and was surprised. He ran fast, and soon overtook him. When he had run past him quite a distance, he said to himself, "I will take it easy. He cannot catch up with me." Soon he saw the Turtle running ahead of him again (it was the third brother), and ran fast to overtake him. Leaving him far behind, he now neared the goal, saying to himself, "I am only a little distance from the goal: he cannot possibly overtake me. I will walk." Just then he noticed the Turtle (it was the fourth brother) very close to the goal: so he ran at his utmost speed to overtake him, but was too late. The Turtle reached the goal first. The other three brothers hid themselves, and the Turtle who won went back with the runner to claim the goods the people had bet. The runner thought the Turtle was great in magic, and the people never laughed at the brothers any more.

103. The Girl who sought her Brothers.

A man lived with his wife, who was pregnant, and their four sons, who were yet children. He said to his wife, "I do not like boys. If your child is a girl, I will kill all our sons." Now she knew her child was to be a girl, and she took pity on the boys. She told them their father might kill them, so she advised them to leave, and prepared much food, clothes, and moccasins for them. The food and clothes she reduced to many times less than their natural size and weight, so that each boy's pack consisted of a very small

parcel. They left the lodge while their father was away hunting, and their mother told them to travel to some very far country. They walked one behind the other. The eldest always took the lead and made the ground contract before them, so that in a short time they had covered a great distance. Nevertheless they journeyed many moons before they reached the distant country in the east, where they had made up their minds to settle.

There they erected a fine lodge in a beautiful spot. They said they would now be happy, and would kill any female who might stray to their abode. They feared that trouble might come, and their happiness again be marred, if females entered their world. The country they had selected to live in had no human inhabitants save themselves, and as all kinds of game were very plentiful, they lived easily. When they had finished building their lodge, the eldest brother blew his breath on the ground near the lodge, and a red flower sprang up. Then each of the others blew their breaths, and a white, a yellow, and a blue flower appeared. Thus four flowers grew around the lodge, one toward each of the four quarters.

Meanwhile a girl had been born in their parents' lodge, and when she grew up, she noticed in the house some old clothes which had belonged to her brothers. She asked her mother whose clothes they were, and she answered that they belonged to her father. This the girl did not believe, and repeatedly asked her mother. At last, being tired of her daughter's persistent inquiries, she told her the whole story. Now the girl pitied her brothers, and wished to find them. Her mother prepared food and clothing for her, which she reduced to very small proportions. During her father's absence, she left the house, and travelled east on her brothers' tracks. Although the trail was very old, she followed it by the old fires and other signs. When her last moccasins were worn out, and her clothes all torn, she reached their lodge, very hungry, and almost naked. She found her youngest brother at home, and told him her story. After she had eaten, she made up all the beds, and cleaned out the house. Towards evening she hid under some blankets, for the youngest brother told her that the others would kill her.

When they arrived, the eldest said, "There is a woman here," to which the youngest answered in the negative. The eldest said, "Why deny it? I can see a woman has been working about the house and beds." Then the youngest related the whole story, and the others discussed whether they should kill her, or not. They agreed to spare her life; but the eldest maintained they should kill her, for otherwise she would surely cause them trouble. At last the others persuaded him to relent, and their sister came out of her hiding-place. They agreed that she should do the cooking and keep the house, adding they had spared her life because she was their sister. They warned her not to touch the flowers, for, they said, "These are our breaths. Without them, we cannot live on this earth." The girl admired the flowers, and one

day, when her brothers were hunting, she plucked them all, whereupon her brothers all went to the upper world.

When she saw that her brothers did not return, she was sorry for what she had done, and cried much. She waited for them four years, and then went to seek them. She reached another country, where she came to a lodge inhabited by an old man. She told him her story, and he advised her to continue travelling until she came to a large tree with a branching top which reached the sky. He told her to climb up and sit in the top, and not to speak for ten years, at the expiration of which time she would see her brothers. She did as directed, and after four years a family camped near the tree, and a young man came out the next morning to chop it down. He saw the young woman sitting in the tree-top, and, returning to the camp, he asked his father to go out and bring her in. He took her down from the tree, and she became the wife of his son; but still she never spoke.

After six years the father said, "It is useless having a daughter-in-law that is dumb. It will be better to get rid of her." He made a huge pile of wood, and, after placing the girl on top of it, he set fire to it. When the flames had reached the girl, and she was about to burn, four thunder-birds came out of the clouds with a loud noise, and rain and hail fell so heavily that the fire went out. Then the girl spoke, for the time in which she had to keep silence had expired. She talked to the thunder-birds, who were her brothers, and they took her back with them to the upper world.

104. Old-One; or Chief and the Aged Couple; or, The Introduction of Corn.

(*Tcawa'xamux*.)

Old-One¹ came down from above to finish putting the earth to rights. He travelled in the form of an old, decrepit man with long white hair, bent back, and face and body all wrinkles. He was dirty, and had a running nose and sore eyes. On his garments and body there were many lice. For this reason nobody cared to have him enter his house, nor would the people invite him to stay nor give him food, clothes, or shelter.

When he had about finished his work, and had travelled from one end of the earth to the other, he came to a house where lived a poor and aged couple by themselves. They were barely able to get enough food to keep themselves alive. Only the woman was at home when Old-One came along. She pitied him, saying, "He is in about the same condition as we are." She invited him to enter, spread her blanket for him to sit on, and gave him water and food² to eat. She was afraid that her husband would be angry with her for giving their last morsel to such a dirty old fellow; but, upon

¹ Some say, the God of the whites.

² Some say, mush of water and flour.

his arrival, he pitied him also, and commended her for treating the poor stranger so kindly.

After he had eaten, Old-One told the couple what would happen to the world. He said, "This earth is very old, and is getting loose and sandy. The rocks are already old and are wearing away, soon the earth will not be strong enough to hold the roots of the trees. It will have to be changed some day, and the end may be sudden. By certain signs, people will know when the transformation will take place. First there will come a spring when leaves will come out on the trees without buds. The next year there will be buds only. The following year there will be no buds even, and neither rain nor snow will fall. The fourth spring there will be great rains, and much of the earth will be flooded. The following year there will be hail-storms, and the sixth year strong winds. In the seventh year there will be severe earthquakes, and the mountains will fall down and the earth become as a plain. Many people will be killed by these things. The people will then watch the sky, and, when they see the clouds rolling like waves on a lake, they will know the chief is approaching. When red streaks shoot across the sky, and it assumes red, white, black, and yellow colors, they will know that he is drawing near."

Now Old-One made a mist before the eyes of the old couple, so that they could not see him. He ascended, and spoke to them from above, asking if they could see him. They answered, "No." He asked them to look again,¹ and they saw his heart, which alone was visible. He said to them, "I am the great chief, and now leave the earth, as my work for the present is finished. I will come again when required, and make the earth more perfect. I have told you the signs by which people will know when I am about to return. During my travels on earth, you were the only people who showed pity, and were kind to me: therefore I will give you what will make you rich."

Then he let fall a handful of maize, saying, "Eat these, but save one to plant in the ground, and from it you will get many." Then he threw down a handful each of wheat, beans, and potatoes, and told them to plant these also. The couple saved and planted one seed of each kind, and gathered afterwards more than they could eat. The next year they planted more, and eventually became rich by selling their harvests to the whites. Thus were these plants introduced, and, when the old couple died, the white men became the only possessors of the cultivated plants.

¹ Some say he blew his breath on their eyes, and thus they became able to see.

VII. — BIBLICAL TALES.

105. Creation of the Horse¹ and the Story of A'tām and Im.²

When this earth was very young, only two people lived on it, — a man called A'tām and a woman called Im.³ The Chief⁴ (or God) lived in the upper world, and the Outcast⁵ (or Devil) lived in the lower world. They were enemies to each other, and tried to do each other harm, but God was the more powerful. He frequently visited the earth and talked with A'tām and Im.

One day the Devil created an animal like a horse, and made it appear before the man and woman. When the latter saw it, she said, "That is God come to visit us;" but A'tām said it was not. At last, however, he believed it must be God, and they went and spoke with it. Soon afterwards God appeared, and then they recognized the difference. He was angry and said, "Why do you mistake the Devil for me and converse with him? Have I not told you he is evil, and will do you harm?" Then, looking at the animal, he said to the couple, "Well, since this beast is here, I will so transform him that he will be useful to you." He wetted both his thumbs, pressed them on the animal's front legs, and thus marked him, saying, "Henceforth you will be a horse and a servant and plaything of the people, who will ride you, and use you for many purposes. You will be a valuable slave of man."

Now the mosquitos were tormenting the horse very much, so God plucked some long grass which grew near by, and threw it at the animal's backside, and it became a long tail. He also threw some on the horse's neck, and it became a mane. He said, "Henceforth you will be able to protect yourself from the mosquitos." Then he plucked out more grass, and threw it ahead of the horse, saying, "That will be your food." It turned into bunch-grass, which soon spread over the whole country.

Now God departed, telling the man and woman he would soon return and show them which trees bore the proper kinds of food to eat. Hitherto they had eaten no fruit, for they did not know the edible varieties. At that time all trees bore fruit, and the pines and firs in particular had large sweet fruit. Now the Devil appeared, and, pretending to be God, he took the large long fruit of the white pine,⁶ and gave it to Im. She thought he was

¹ This story seems to be altogether of biblical origin, except the part about the creation of the horse-god.

² The most common Indian pronounciation of the names Adam and Eve.

³ It is said they were very ignorant and poor or helpless.

⁴ "The Chief," "the above Chief," or "the big Chief," are Indian appellations for God.

⁵ U'samen (Outcast), the common Thompson name for the Devil.

⁶ At that time the white pine bore the largest and sweetest of all fruit.

God, ate the fruit as directed, and gave some to A'tām. Then the Devil disappeared; and all the fruit on the trees withered up, and became transformed into cones. Some kinds shrivelled up to a small size, and became berries. When God came and saw what had happened, he sent the woman to live with the Devil, and, taking A'tām, he broke off his lower rib, and made a woman out of it. This rib-woman became A'tām's wife, and bore many children to him.¹

106. God and the Food; or, the Repeopling of the Earth.

God² came down to the earth, and found it was very dirty, and full of bad things, bad people, mysteries, and cannibals. He thought he would make a flood to clean the earth, and drown all the bad people and monsters. The flood covered the tops of the mountains; and all the people were drowned, except one man and his two daughters, who escaped in a canoe. When the water receded, they came ashore and found that the earth was clean. They were starving, and looked for food, but nothing edible could they see. No plants grew near by, only some trees of several varieties. They crushed a piece of fir with stones, and soaked it in water. They tried to eat it, and to drink the decoction; but it was too nasty, and they threw it away. Thus they tried pine, alder, and other woods, and at last they tried service-berry wood, which tasted much better. The women drank the decoction, and found that it made them tipsy. They gave some to their father, and he became quite drunk. Now they thought to themselves, "How is the earth to be peopled!" And they each had connection with their father without his knowing it. As the water receded, they became able to get more and more food; but they still continued to drink the service-berry decoction; and, as their father was fond of it, they frequently made him drunk, and had connection with him. Thus they bore many children, and their father wondered how they became pregnant. These children, when they grew up, married one another, and thus was the earth repeopled. The animals and birds also became numerous again.

107. The Making of Languages.³

After God⁴ had made the flood, he went up to the sky again, but, feeling lonely, he thought he would let some of the people come up and live

¹ Some of the white people claim to be descended from A'tām and the rib-woman, and the priests say all people are their descendants.

² The "great Chief," or "above Chief," biblical God. Some, however, say it may have been the Old-One.

³ This story is sometimes told in conjunction with that of God and the Flood, or The Repeopling of the Earth, and also with that of The Su'ṣakuli.

⁴ "Chief," or "Above Chief."

with him. He gave the chief of the people a dream in which he told him to build a pole ladder on which they could ascend to the sky. The chief told the people God wanted them up above, so they commenced to build as directed. Each day they added a pole, and at last one night the Ladder told them, "To-morrow by noon we are going to reach the sky." Now God changed his mind and said to himself, "If people come up here and see what a beautiful country it is, they will all wish to remain here and the earth will be deserted." Therefore that night, while the people slept, he took a language out of his mouth, and threw it into the mouth of the chief. Then he took another language, and threw it into his brother's mouth, and thus he threw a different speech into each man's mouth. When the people awoke in the morning, each spoke a different language, and they could not understand one another. Wives spoke the tongues of their husbands; and children, that of their father. The chief talked Shuswap, and his brothers spoke Okanagan and Thompson respectively. Thus people began to speak different languages, such as Yakima, Cree, Kootenai, Lillooet, Chilcotin, Carrier. As the men could not understand one another, they were unable to add the last pole, which would have taken them to the sky. The people got angry at one another, and the pole ladder at last rotted away.

108. Dispersion of Tribes and Origin of Languages.

(*Nlak'á'pamux.*)

Once, a long time ago, the people¹ wanted to make a trail to the spirit world. They said they wished to see the Chief of the Dead,² and enter the spirit land³ without dying. When they had finished the trail to within four days' journey of their goal, the Chief of the Dead spoke to them, for he was displeased at their presumption. He told them, that, if they continued their work, much evil would befall them, and that they could not expect to live among the shades without first dying. He advised them to discontinue their work until such time as he should speak to them again. Now all the people gathered together at Lytton, where they had started to make the trail, and they waited for the Chief to speak to them again. After waiting a long time, they were at the point of starvation, and were discontented. They were afraid to continue their work, and were tired of waiting for the Chief to speak. At last they began to wander away in small parties; and eventually all scattered abroad, except a few who remained at Lytton. Long afterwards some of these parties returned again to Lytton; but the people of the latter place could not now understand their speech. During their absence, each

¹ At that time, the people all spoke the Thompson language, and lived in the country around Lytton.

² Some say, God,

³ Some say, the upper world.

party had acquired a different language, and no longer knew the Thompson tongue. Some of the parties never visited Lytton again, but wandered far, and settled in distant places. It was discovered that they also spoke strange languages, and had forgotten their mother-tongue. Thus languages originated, such as Shuswap, Okanagan, and Lillooet, which all differ from the Thompson tongue.

109. Sū'sakuli, or Su'sakre.¹

After God had given the people languages, he said, "It is very bad that all the people go down to the shades when they die. I am lonely, and will get the good ones to come up to me." Therefore he made a trail for the dead which led up to his abode, and sent his son to show the good people where to branch off to the new trail. He did this in the following manner. Making a young woman called Patlia'm² pregnant, she gave birth to a son in due time. Shortly after he was born, she sent a boy with a letter to the chief, stating that she had given birth to a child, but had been with no man. The chief answered that he did not believe in a miracle, and suggested she must have been with some man. He said it could not be true that the child had no father, and he must be known as a bastard.

When Patlia'm received the reply, she tore up the paper, and, since she felt ashamed, she took her child to a swamp, where she left it. Now the Sheep came and the Rooster, and watched over the infant. The former kept it warm by breathing on it, and the latter called out loudly to every one he saw that God's son was there. The mother visited the child occasionally and gave it suck.

Now at that time, people are said to have been very peculiar, having a hole or slit on each side of the nose.³ They also had no fingers and toes, and the breasts of men and of women were alike. At last the people began to pay attention to the continued calling of the Rooster, and discovered the child.

When Patlia'm, or Marie, learned this, she became ashamed, and made up her mind to leave. She travelled with her child until she came to a swift stream, into which she waded to have a drink. As soon as the water covered her feet, her feet developed toes, but she knew it not. Holding the baby in her arms, she waded in to her knees, and then bent over to put her mouth in

¹ This is the Thompson name for Christ. It is a corruption of the French pronunciation of Jesus Christ. This story is also often told as part of The Making of Languages, and God and the Flood, the last named story forming the first part.

² Evidently a corruption of Bethlehem. It is said this was her first name, but that she afterwards changed her name to Marie or Mary.

³ Some say these slits were their privates; others say, only the women had their privates there. Still others say, it must have been nostrils, and not privates. Compare Old-One and the Women, p. 327.

the water and drink. While doing this, her child slipped out of her arms, and, when she stooped forward to save it, the water rushed over her face, breasts, and arms. She caught the babe, and, recovering herself, found that she now had fingers; and her breasts and face had become like those of women at the present day.

The baby was very thin, for Marie was a very young girl, and did not have much milk. The first night she camped, she shut her eyes and prayed or wished, and was surprised to hear an animal bellowing close to her side. Looking up, she beheld a cow with an udder almost reaching the ground. Marie was afraid, but the Cow told her that she was sent by God to furnish milk for the child. Marie let the boy suck the Cow, and he grew fat at once. For three more days they travelled. The Cow followed them, and Marie prayed every night. On the fourth night after praying, she opened her eyes and saw a fine white milk jug standing on the ground. Now she milked the Cow, and after this the boy was able to drink and walk.

Soon he grew into a man, and began to travel about among the people, saying he was God's son, and telling them what God wished, and all about the new trail. They said he was a liar, and wanted to kill him; but he was full of magic, and, when they sought him, he would make a number of people appear just like himself, so that they were unable to tell one from the other. He also often changed his form, so that his pursuers could not recognize him. At last, however, he allowed himself to be taken, and the people agreed to kill him. They made a cross of wood and forced him to carry it to the hill where he was to be crucified. The cross was very heavy, and, after carrying it a little ways, he became exhausted, and afterward dragged it behind him. Now, when he came to the lake called Sāli't,¹ he walked across on the top of the water, dragging the cross along. After he had reached the opposite shore, he noticed his sister, who was a prostitute, following him, and weeping. As she could not cross over as he had done, he dragged the cross back, let her sit down on it, and took her across. Thus a ridge appeared straight across the lake where the cross had been dragged, and bushes grew on it; it may be seen at the present day.

When he reached the top of the hill,² the people erected the cross and nailed him to it. They told them that they would have to strike each nail ten times on the head before it would pierce his skin, and this turned out to be true. At last his blood began to flow, and when his sister saw the drops of blood on the wood she wiped them off with her long hair. Thus he died, and went to the land of the dead, where he remained three days. Here he ransomed all the good dead men, or shades, by paying³ for them with his blood, and led them back again to the earth.

¹ The name of a lake near Osoyoos in the Okanagan country, a little north of the boundary line.

² A low hill near Sāli't Lake.

³ Some say he paid the Chief of the Dead; others say, the Devil.

Now he procured a mule and rode on it for forty days, showing himself to the people, and preaching. Where his saddle-bags hung on the mule there was left a mark down on each side from the withers: therefore mules all have this mark at the present day. The redeemed shades, who now had bodies like men, followed him wherever he went. He gave them some of his blood, saying, "Henceforth you will work for me, and be known as priests. This blood is of great value, and your possession of it will show that you are my representatives. You must teach the people, and build churches, and sprinkle the people and churches with my blood." Now he changed some of the blood into bread and fishes, and gave all the people a great feast. After that he went over the new trail of the dead, and, reaching the sky, sat down at God's right hand. His name was Sū^usakule, or Su^usakre'. Since then, good people when they die are said to go over the new trail; but before that, only the one trail was known, over which all Indians went to the world of the dead.

VIII. — HISTORICAL TALES.

110. War Story¹ (Nlkwe'ixen and Slemti'tsa).

Formerly there lived two Tcawa'xamux brothers by name Nlkwe'ixen² and Slemti'tsa.³ The latter was the younger and a man of large stature. They were warriors, and noted as blood-thirsty and quarrelsome. Although they lived in Nicola, where they ranged the country hunting and fishing as far east as Douglas Lake, they were of pure Nlak'a'pamux blood. Slemti'tsa killed seven or eight men of his own tribe. Once the Utā'mqt were rather short of food, and a number of them came down the Coldwater River, and arrived in Nicola to hunt and fish. The brothers went to Nsi'sqet, where the Utā'mqt were camped, and killed a man called Tā'uta, whereupon the others at once struck camp and went home. Shortly after this a noted Utā'mqt named Nō'ea⁴ raised a large war party, and went to Nicola to search for the murderers. They surrounded and attacked the house of a leading Stēw'ixamux,⁵ called So'xkokwas,⁶ who defended his house alone, and challenged the leader of the Utā'mqt to single combat. He asked them why they attacked him when he had never harmed any of their people, and they answered that they wished to catch the two brothers who had murdered Tā'uta, and thought they were living there. So'xkokwas told them they were fishing up at Pena'asket's camp, near Douglas Lake, whereupon the war party departed. As soon as they were out of sight, So'xkokwas sent a boy on horseback up through a gulch in the mountain, and then around to Douglas Lake, to warn Kauli's and Kenuxē'sket,⁷ with whom the brothers were staying. These men were relatives of his own, as well as relatives of the brothers. When they received the news, they made ready to shift down to Nicola Lake. As they were only distant relatives of the murderers, and bore a good name, they did not think the Utā'mqt would seek revenge on them. After telling the brothers to be on the alert, they rode ahead with the pack-train and the

¹ All the parties mentioned in this story were known personally to the oldest Indians now living. Some of the events happened within their memory.

² Probable meaning is "little black foot" (*nl-* probably Okanagan diminutive; *kwei*, related to the Okanagan word for "black;" *-xen*, compound form for "foot").

³ The latter part of the name, *-t'sa*, is the compound form of the word for "skin" or "covering."

⁴ "Beaver."

⁵ "People of Stewi'x," one of the Indian names for the Nicola country. As a tribal name, it is generally applied to those people of Nicola who were of Athapaskan descent.

⁶ Means "sun," derived from *tsk'kwac*, the common Nlak'a'pamux term for sun. The present So'xkokwas, who lives at Sulu's, is the descendant of this man.

⁷ Means "help," or "helping day," from *kenu'xem*, "to help," and *-ts'ket*, the compound form of the word for "day."

women and children, of whom there was a large number. The pack-train was loaded mostly with dried trout. They drove along boldly, not expecting the Utā'mqt to molest them. The brothers followed a good distance behind, taking advantage of cover, and keeping a sharp lookout. The Utā'mqt saw the pack-train approaching, and attacked them from ambush. When they came near enough, they shot Kaul's and Kenuxé'sket with many arrows and bullets, and they fell off their horses. When Nlkwe'ixen and Slemti'tsa saw what had happened, and that there was a large war party, they made a détour. The Utā'mqt did not molest the women and children, but they took most of the pack-horses, killed the fattest ones, and had a feast. The others they took with them loaded with dried trout. Since they failed to find the brothers, they returned almost immediately. Not long after this the brothers murdered a Tcawa'xamux near Spences Bridge. The chief relatives of this man were Gisti'mt and Nxeü'eks, who presently caught Slemti'tsa in a lodge at Spences Bridge, and killed him. The other brother, Nlkwe'ixen, afterwards joined a war expedition against the Lillooet, and was killed in battle.

111. War Story of Women at Bota'ni.

(*Nkamti'nemux and Tcawa'xamux.*)

Once a party of about ten or more women from Lytton went to Bota'ni to dig roots. Many of them were maidens, and one old woman was in charge. They had only been there a day when a Shuswap war party came through the valley on their way to attack the people of Lytton or neighborhood. They had two young men as scouts ahead of the party, who, in case of seeing danger, were to give a signal in imitation of the cry of the flying-squirrel, when the party would at once lie down in hiding, and not proceed until signalled to again. Towards evening the scouts came upon the camp of the Lytton women. They climbed a tree, and gave out the cry of the flying-squirrel. Some of the women said, "Flying-squirrels are calling from a tree near by." Some of the older women, looking in that direction, thought they saw the form of a man in the tree, and at once suspected danger. The old woman in charge said, "These are scouts of a war party watching us. If we take alarm, they will kill us. I will call them in and entertain them. You young women play with them much, and let them sleep with you. This is our only chance." She called on them to come into camp, saying, "Why do you hide from us? We have young women here who are anxious to see you, and there are no men here." The scouts wished to have the women all to themselves, therefore they did not signal to their party to come on, but descended from the trees, hid their weapons, and entered the camp. They spoke the Thompson language, but not very well. The tallest and

oldest one had his hair tied up in a knot on the crown of his head, and had his face painted with micaceous hematite, so that it sparkled brilliantly. The women asked them what they were doing there, and they said they were hunting and had lost their way. They were about to camp near by, when they became aware of the women's camp. The old woman said, "Have some food, then sharpen all the points of our root-diggers for us, that we may dig well to-morrow. After that you can play yourselves as much as you like with the girls, and choose partners for sleeping with to-night." The young women played a great deal with them, and two of them went to bed with them. About midnight the scouts became very tired, and soon fell fast asleep. Just about daybreak all the women surrounded them, and, pointing their root-diggers at their throats, breasts, stomachs, and legs, at a signal from the old woman, they pushed down together with all their strength, transfixing them to the ground and killing them. The old woman then cut off the head of the one painted with micaceous hematite, threw it into her basket, and they ran homeward along the ridge of the hills. They had to go a distance of about twelve miles. As soon as it was daylight, the war party sent out some other scouts to find out what was wrong, and to learn what had become of the first two. When they found their companions murdered, they signalled to the party to come on. The war party now hastened to overtake the women, but the latter reached the Thompson River at Lytton just as the Shuswap came running down the hill above. The women were hastily ferried across, and not any too soon, for presently the Shuswap warriors gathered along the opposite bank. The Lytton people armed themselves, and there was an exchange of arrows between the parties at long range across the water. The old woman pulled the head out of the basket, and, holding it up by the hair in view of the Shuswap party, shouted, "Sparkling-Face is here. Do you want to see your friend Sparkling-Face?" Some people stuck the head on the end of a pole, and marched with it up and down in view of the Shuswap, at the same time singing war songs and taunting the enemy. Afterwards they threw the head into the Thompson River. Meanwhile canoes had crossed the Fraser, and runners had gone up the Thompson some distance to give the alarm; and the Shuswap, being afraid lest their retreat might be cut off, went back up the hill and disappeared. Soon a large party of warriors crossed from Lytton, and, other parties having crossed a few miles up both the Fraser and Thompson, they converged on Bota'ni Valley, where they joined forces and followed the Shuswap with all speed. The latter, however, made good their retreat; and the Lytton people, being unable to overtake them, turned back from Hat Creek.

112. Account of Cumaxa'ltsa.

(Nkamtc'i'nemux.)

The most cruel and the worst Indian remembered among the Thompson people was Cumaxa'ltsa, a brother of the chief of the band just above Spences Bridge. He generally lived at Peq'a'ist, about eight or nine miles above Spences Bridge, on the south side of the river, and was an uncle to the late Chief Cumaxa'ltsa of that band. He was a very tall, big man, and possessed of great strength and agility. He had rather ugly features, his cheek-bones especially being very prominent, and appearing like knobs on his face. He almost invariably dressed in the same way, — in moccasins, buckskin trousers without legs, and a heavily fringed buckskin shirt without arms. He always went armed, and was a shaman as well as a warrior. He was a noted fighter, and had killed a number of Lillooet and Shuswap on war expeditions and in quarrels. He was related to the Shuswap, his father being partly Shuswap in blood. He had several wives at different times, one of them being a native of Similkameen. He treated them so harshly, that two or three of them hung themselves. He was a man without any feelings of remorse or pity, and kindness was foreign to his nature. When told of the death of a friend, or even when his own child died, he treated the matter as a joke, and would indulge in much laughter. Once some northern Shuswap came down to buy fish, and wintered at Pima'inus, about five miles above Spences Bridge, on the south side of the river. Among them was a very tall woman, taller than most tall men. One day Cumaxa'ltsa visited their camp, and laughed when he saw this woman. Then he jumped at her, struck her on the head with a club or tomahawk, saying, "This woman is too tall, she should not be alive." Her friends buried her body under the roots of a pine-tree on the side-hill near by. This tree was cut down during the construction of the Canadian Pacific Railroad, and her bones were scattered. Cumaxa'ltsa also killed a good many members of his own tribe, including members of his own band, some of them relatives of himself. He did this just as he took a notion, and in most cases without cause or provocation. Sometimes he would take a fancy to a woman, and kill her husband so as to get her. Some Indians were afraid of him, and others tried at different times to kill him; but he was always on the watch, and escaped. Besides, he belonged to a powerful family, to whom some of the other Indians did not care to give offence, and who in a manner guarded him because of blood ties. He had become such a nuisance, however, that a number of Indians made up their minds to combine, if necessary, and get rid of him. In the summer of 1856, the year before the whites came to the country, Cumaxa'ltsa went to Bota'ni Valley with a number of his own people and many others

from Spences Bridge. They all camped on the same ground, as was the custom.¹ One day many of the men from the camp went out hunting, including all of Cumaxa'ltsa's male relatives who were there. He himself did not go, as he felt lazy or unwell. The men who had agreed to kill him thought this would be a good chance, and, after a short conference, decided on a plan, which they carried into execution successfully. There were seven of them; and as six of them believed Cumaxa'ltsa to be invulnerable to arrow or ball, they armed themselves with knives only. The seventh man was the shaman Sqemmi'n,² belonging to a place near Spences Bridge, who was armed with a gun. Of the other six, four belonged to the Lytton band, and two to Cumaxa'ltsa's own band, one of these being a cousin or second-cousin. This man was on good terms with Cumaxa'ltsa, and, on entering the lodge with his companions, talked very sociably to him, and presently invited him towards the centre of the lodge to have a game of gambling-sticks with them. This was done to draw him away from his gun and other weapons, which were near his bed. Cumaxa'ltsa was fond of gambling, and presently came and sat down with them to play, having no weapon on him except a large knife. There were no other people in the lodge excepting some women and a few children. After a time two of the Lytton Indians came in and sat down, watching the game. Cumaxa'ltsa was not suspicious, as he saw no weapons on them. However, when the other two Lytton Indians came in, he became suspicious, and proposed that they should continue the game near his bed. This was that he might easily reach his weapons. Thereupon his cousin took hold of him around the body with both arms, keeping Cumaxa'ltsa's arms locked to his side; and as this was the signal, the other five men jumped on him and began to stab him. The women and children tried to run out, but Sqemmi'n stopped them at the door. Cumaxa'ltsa broke loose, and stabbed several of his antagonists. Although severely cut up, he would have made his escape out of the door had not Sqemmi'n met him there and shot him dead at the threshold. The men who had taken part in this affair at once disappeared, and no one touched Cumaxa'ltsa's body until his relatives came back from hunting in the evening. On the following morning all his people struck camp, and carried his body down to the river, and buried it opposite Mud Slide. Afterwards it was removed to the graveyard near Peq'a'ist. Everybody was glad of Cumaxa'ltsa's death except a few of his immediate relatives. Perhaps nothing would have come of this murder had not one of the Lytton Indians, on his way up to Cornwalls, when passing the camp of Cumaxa'ltsa's relatives, called across the river to them, and taunted them for

¹ At Bota'ni the several tribal divisions had their own recognized camping-sites. All the Indians of Spences Bridge and above there camped together.

² A noted shaman and orator, also known as Pe'ska, and to the whites as Paska, Pasco, and Pasqua. He was a native of Noka'wa'ulten, about four miles above Spences Bridge, on the north side of the river, but in later days generally lived around Oregon Jack's Creek. He died recently, aged about ninety.

not avenging his death. On his way home this man did the same thing, and one of the old men in the camp taunted the young men for standing those jeers. Thereupon a nephew of the deceased jumped into a canoe, crossed the river, and pursued the Lytton man, who was on horseback. He overtook him on the flat near where Pierre Moren's ranch-house now stands, shot him dead, and took his horse. After this he took his uncle's name Cumaxa'ltsa, by which name he was known until his death.¹ This happened about two or three years after the murder of Cumaxa'ltsa at Bota'ni. A year or two after this, Sowá'xexken² of Spences Bridge, who was a relative of Cumaxa'ltsa, killed another of the Lytton men by suddenly drawing a ram's-horn bow from underneath his shirt and shooting an arrow through his body. Within less than a year afterwards he killed yet another of the Lytton men at a large gathering of Indians just below Spences Bridge. Some of his friends asked him to exhibit his shooting, which he did by shooting an arrow up in the air on a slight slant; and on coming down, it hit the Lytton Indian, wounding him so badly that he died shortly afterwards. It was believed by every one that Sowá'xexken did this on purpose, and that the arrow was poisoned. He was a very noted archer, perhaps the best in the whole tribe. The relatives of the Lytton men never attempted to avenge their deaths. After Cumaxa'ltsa had been murdered, his Similkameen wife went home to her own country, taking along her year-old boy. About twenty years afterwards, when the latter had grown to be a man, he came to the Thompson for the purpose of avenging his father's death on Sqemmi'n. The white men's laws were strong in the country then; and either Chief Cumaxa'ltsa advised him not to do it, or else he was afraid of being hung by the whites. Anyway, he returned home without making any attempt on the lives of Sqemmi'n or his sons.

113. Account of the Lytton Chiefs.

(*Nkamtcí'nemux.*)

The greatest chief of the Thompson Indians in recent times was Cexpe'ntlem, or Cixpe'ntlam, of Lytton. He was known to the whites as Spi'ntlam. He and his father and grandfather had been recognized as the head chiefs or the most important and influential men of the tribe. They had great influence all over the tribe, including the Similkameen country and wherever the Thompson language was spoken. They exerted great influence also among

¹ This man became chief of the band at an early age, and was a remarkably fine speaker. He died about 1902, aged about seventy.

² This man was known to the whites under the name of Masatchie (Chinook for "bad"). He was half Shuswap, and a warrior in his young days. He was noted as quiet, kindly, determined, and brave. He was very independent, easily slighted, however, and had a strong temper when roused. He died about 1875, aged about sixty years or more.

the neighboring Lillooet, Shuswap, and Okanagon, who respected them and paid them considerable deference. Their advice and speeches always commanded a great deal of attention. Cexpe'ntlem had been chief a number of years, and was still in his prime when the whites came to the country (in 1858). Through his mother he had both Lillooet and Shuswap blood in his veins. His father was a pure Thompson Indian. About the time when he became chief, or shortly before that, the Upper Thompsons made their last real war expedition against the Lillooet, whom they killed in great numbers. Upon their return, one of the warriors made a great exhibition at Lytton, and boasted of his exploits. Cexpe'ntlem was annoyed at the derogatory terms that he applied to the Lillooet, slapped him in the face, and rebuked him in scathing language before the assembled people. He was always a peacemaker, and opposed to wars, fights, and quarrels of any kind. He liked to see a good wrestling-match, however, and always bet on his own men in intertribal wrestling-matches. Cexpe'ntlem was a very wealthy man, and owned a large number of horses at a time when most of the Indians had none. He also had a number of wives. Shortly after he had become chief, he called a gathering of the tribe of Lytton, and slaughtered many horses to feast them. At this gathering he told the people that he was altogether opposed to wars, and declared his intention of going to visit the Lake Lillooet and of making perpetual peace with them. The Thompson Indians had been fighting those people for very many years, and at that time held many Lillooet as captives. Cexpe'ntlem travelled through the country of his own tribe and also through a considerable part of the neighboring Shuswap and Okanagon territory, buying up all the Lillooet slaves. Only a very few remained who did not wish to return to their country, — possibly less than ten altogether. After he had come back to Lytton, he loaded many horses with food and presents. With a small number of his own men, he started for the Lillooet country. His people told him he was foolish to take so few men along, saying that the Lillooet would attack them when they saw such a small company, and by killing them would try to pay off old scores. When the Lake Lillooet saw the Thompson Indians approaching, they took up arms and prepared to fight; but Cexpe'ntlem went out alone to them, and soon persuaded them to lay down their arms and to receive the party. Cexpe'ntlem staid there several days, and a large number of Lillooet assembled. He told them that he had come there to put an end to war between his own tribe and them, and as surety of this he had brought to them all their people who had been slaves in his tribe. These he had bought up at much expense, and now he gave them their freedom and returned them to their country and friends. The Lillooet chiefs made a fire, and they and the Thompsons sat around it and smoked before the people, first out of Cexpe'ntlem's pipe, and then out of the leading Lillooet chief's pipe. This was symbolic of their

being friends, having one fire and one food. The one fire warmed them all, just as if they were one family in a single lodge. The one pipe passed around was the same as if they all partook of the same food out of the same dish, and the two pipes as if the food of one was the food of the other. This was the same as acknowledging before all that they were friends. In these ceremonial or important smokes every participant was solemn, and the pipe was passed around in total silence until finished, each one taking a few puffs in turn. Many speeches were made, and then Cexpe'ntlem feasted the Lillooet with the food he had brought, and gave presents to all those Lillooet who had had relatives killed by Thompsons. This ended the long series of wars between the Thompson and Lillooet, in which the latter had been great sufferers.

Cexpe'ntlem also made a treaty of peace with Governor Douglas when the white miners first came up Fraser River, in 1858. The whites had killed some Indians in the Canyon; and some of the Indians there had in consequence been fighting them. This news had spread, and hundreds of warriors from all parts of the Upper Thompson country had assembled at Lytton with the intention of blocking the progress of the whites beyond that point, and, if possible, of driving them back down the river. The Okanagon had sent word, promising aid, and it was expected that the Shuswap would also render help. In fact, the Bonaparte, Savona, and Kamloops bands had intimated their desire to assist if war were declared. For a number of days there was much excitement at Lytton, and many fiery speeches were made. Cuxcuxé'sqet, the Lytton war-chief, a large active man of great courage, talked incessantly for war. He put on his head-dress of eagle-feathers, and, painted, decked, and armed for battle, advised the people to drive out the whites. At the end of his speeches he would dance as in a war-dance, or imitate the grisly bear, his chief guardian-spirit. Cūnami'tsa, the Spences Bridge chief, and several other leading men, were also in favor of war. Cexpe'ntlem, with his great powers of oratory, talked continually for peace, and showed strongly its advantages. The people were thus divided as to the best course to pursue, and finally most of them favored Cexpe'ntlem's proposals. With the arrival of Governor Douglas and the making of explanations or promises on his side, most of the people favored peace; and finally Cexpe'ntlem, on behalf of his people, allowed the whites to enter the country. Nobody now knows the exact agreement or promises made by either party. The Indians dispersed, and did not afterwards molest the whites, although during the following few years a number of individual whites were killed by Thompson Indians at different places in retaliation for injuries inflicted on them. Had it not been for Cexpe'ntlem, there would certainly have been a war with the whites, and much bloodshed would have resulted. Cuxcuxé'sqet never forgave Cexpe'ntlem for bringing about peace at that time. Cexpe'ntlem at one time was very fond of pomp and display. Whenever he went any distance, he drove his

whole band of horses along, and always had from ten to twenty or more young men as an escort, all of them decked out and well armed. On special occasions he had as many as thirty or forty. Many young men liked to go with him on journeys, as he always supplied them liberally with food, gave them many small presents, and there was always plenty of display and amusement. Once he went to visit Chief Paul at Kamloops, and the two chiefs met each other with much ceremony and salutes of fire-arms¹ and drum-beating. In later days Cexpe'ntlem was baptized by the Anglican priests of the Lytton Mission, and was appointed chief in church affairs over the bands immediately above Lytton, another man being appointed by them as chief at Lytton. He was never very satisfactory to them, however, as he was getting old and could not learn all their prayers; and, besides, he remained an inveterate gambler up to the time of his death. He never took a great interest in church affairs, and at the time of his death had lost most of his power, and was possessed of very little property. He died about 1888, when most of the Indians were at Bota'ni, and a great number of people attended his funeral and the paying-off ceremony. He was over seventy years of age at the time of his death. Cexpe'ntlem's father was chief when the Hudson Bay chief (probably Governor Simpson, in October, 1828) came down the Thompson in a canoe, and they exchanged presents at Lytton. His father was not as noted a man, however, as his grandfather, who was chief when the canoe came down Fraser River, and who met the Sun at Lytton.² His name was Imentcu'ten, or Yementcu'ten; and it is said that he was such a great orator, he could make people cry, laugh, or do almost anything he wished. He was also a peacemaker and very much opposed to war. Once a very large party of Shuswap came down Fraser River to make war on the Thompson people of Lytton and neighborhood. They failed, however, to surprise the Thompson, who gathered and prepared to give them battle on the east side of Fraser River, two or three miles above Lytton. Meanwhile the alarm had spread up Fraser River, and the men from the west side had crossed and were prepared to intercept the Shuswap and to cut off their retreat. The Shuswap found themselves hemmed in by the river to the west, rough mountains to the east, a large force of enemies north of them on higher ground, and a larger force advancing on them from the south. Finding themselves thus entrapped, they prepared to fight, dividing their party into two lines, — one facing each of the opposing armies. The Thompson parties were just getting within range, and exchange of arrows had begun, when Imentcu'ten arrived on the scene, and, heedless of danger, rushed out between the opposing parties and harangued them to desist. Presently both parties stopped fighting and

¹ This custom was probably copied from the Hudson Bay Company, who where in the habit of saluting with fire-arms the approach to their forts of the governors and other dignitaries.

² Simon Fraser, on his trip down Fraser River in 1808.

sat down facing each other. He signalled to the women, who were watching from a distance, to bring food, and entertained the Shuswap at a feast, for they were very hungry and thirsty. After that, an exchange of presents took place. The Shuswap divested themselves of most of their clothes, as they had little else, and gave them to the Thompsons as presents; and the latter gave them other clothes in return. The Shuswap were well pleased, and went home without harm to themselves and without having harmed any one.

114. Tradition of Simon Fraser's Visit in 1808.

(*From SEMALI'TSA, a Nlak'apamux'ó'e woman from Styne Creek.*)

My grandmother told me that when she was a young girl she was playing one day in the summer-time (about the time the service-berries get ripe) near the river-beach at the village of Strain, when she saw two canoes, with red flags hoisted, come downstream. She ran and told her mother, and the people gathered to see the strange sight. Seeing so many people gathered, the canoes put ashore and several men came ashore. Each canoe carried a number of men (perhaps six or seven in each), and many of them wore strange dresses, and everything about them was strange. Some of the men looked like Indians, and others looked like what we now call white men. Among them was a Shuswap chief who acted as interpreter. Our people were not afraid of the strangers, nor were they hostile to them. The strangers produced a large pipe, and had a ceremonial smoke with some of our men. After distributing a few presents, they boarded their canoes and went on to Lytton. They remained one or two days at Lytton, where they were presented with food of various kinds, and gave in exchange tobacco, beads, and knives. Runners from up the river had come down about a day ahead of them along the east side of Fraser River to Lytton. The Lytton chief Imentcu'ten¹ went up the east bank of the Fraser, and met them two or three miles above Lytton, and conducted them to his place with considerable ceremony. All the Lytton people were assembled to meet them, and before they left there they had many talks and smokes with the Indians. Next day a number of people who were camped in Bota'ni Valley came down to see them; and the news having reached up the Thompson as far as Spences Bridge, some of the men from there also came down, — those having horses, on horseback; and those having none, on foot. The Spences Bridge chief ran on foot all the way, and arrived in time to see the strangers and to deliver a great speech, but some of his people arrived too late to see them. The Lytton chief at this time was also a great orator. The Spences Bridge chief was presented with some kind of a metal or brass badge, and a hat worn by the leader of the

¹ See p. 413.

strangers whom the Indians called "the Sun." He was called this because of some kind of shining emblem he wore on his hat or cap, which resembled the Symbol of the Sun. The Indians applied names to most of the strangers, all taken from some feature of their appearance or from certain marks or emblems on their clothing. After leaving Lytton, at some place close to Si'ska, one of their canoes was swamped in a rapid, and some of the men were saved with difficulty, after having been some time in the water. They proceeded down Fraser River, returned again during the time of the salmon-run; and after resting at Lytton, they continued up Fraser River to some place beyond the northern Shuswap country, from where they had come. Many people saw them again on their return journey, as they were then assembling on the rivers for salmon-fishing. Probably more people saw them when they came back than when they went down. Some Indians thought they were just people from a far country and of a different race, for they had heard vague rumors of the strange people with guns, who, it was expected, might find their way to this country some time; but very many people thought they were beings spoken of in tales of the mythological period, who had taken a notion to travel again over the earth; and they often wondered what object they had in view, and what results would follow. They believed their appearance foreboded some great change or events of prime importance to the Indians, but in what way they did not know.

The next appearance of similar people in the Thompson country was about a generation later, when a large canoe manned by people like half-breeds, and Indians, and having a white chief on board, came down Thompson River.¹ They stopped a short time at Spences Bridge, where Tcuié'ska and many other Indians (now nearly all dead) saw them. Some of the crew had long hair, like Indians, and most of them wore blue and white hooded coats with bright buttons. They did not create much surprise, however, as it was known that they were Hudson Bay men from the fort at Kamloops. After that no white men appeared at Lytton until lately, when the great crowd came after gold, in 1858, and along with them the Chinese (the following year), who as the Indians thought at first, were the women of the whites. Since then there have been whites with us constantly. The priests did not arrive until several years later, the first ones being the Black-Robes (Catholics) whom we had heard of before; but they left us after a time, and then the present kind of priests came (Anglicans). The Indians need not trouble about their lands or anything else, for since the whites came we have been dying off steadily, and before long there will be no Indians left, and the whites will have everything to themselves.

¹ Probably Governor Simpson, on his journey from Fort Thompson or Kamloops to Fort Langley, in October, 1828.

115. Mythological Version of the Capsizing of Simon Fraser's
Canoe in Fraser River.¹

(*Nkamtc'xenemux*.)

Many years ago, but at a time long after Coyote had finished arranging things on earth, he appeared on Fraser River in company with Sun, Moon, Morning-Star, Kokwe'la, 'nmū'ipem ("diver"), and Skwia'xenemux ("arrow-armed person," "person with arrow arms or shoulders"). These seven came in a bark canoe, and came down from the Shuswap country above. They landed at Lytton, where many people saw them. Continuing their journey, and when in the middle of the river, a short distance below Lytton, the Moon, who was steersman of the canoe, disappeared with it under water. The others came out of the water and sat down on a rock close above the river. Then Skwia'xenemux fired many lightning arrows, and 'nmū'ipem dived many times into the river. The Sun sat still and smoked; while Coyote, Kokwe'la, and Morning-Star danced. Coyote said, "Moon will never come up again with the canoe;" but Sun said, "Yes, in the evening he will appear." Just after sunset, Moon appeared holding the canoe, and came ashore. All of them embarked, and, going down the river, were never seen again. This is the only time Coyote has appeared since the end of the mythological age. About ten years ago he was reported to have been seen travelling in the Shuswap country, but some Kamloops Indians who took much interest in the matter ascertained it to be a false report.

According to another version the canoe was of birch-bark and disappeared under water with all hands. The first to appear very early in the morning was Morning-Star, who rose to the surface and came ashore. At noon Sun rose and came ashore; and in the evening Moon rose, holding the canoe, and came ashore. During the night, the canoe and all disappeared. Yet another version mentions two bark canoes. One was like the Athapaskan canoes, and the other was pointed on the water-line like the Thompson canoes. The former contained seven heavenly bodies, — sun, moon, morning-star, and others, said by some to be stars. This canoe went under water just below Lytton; and Moon, with the canoe, did not come up until evening. The other canoe contained seven transformers or mythological personages, — Coyote, Nl'kisentem, Kokwe'la, Old-One, Ntce'mka, Skwia'xenemux, and 'nmū'ipem. They went ashore and sat on a rock looking on until evening.

¹ Compare Simon Fraser's Journal, pp. 184-187. This story may possibly be confused with a real mythological tale of the moon. When the new moon appears with the whole disk dimly visible, the Indians say "it is the moon holding the canoe."



"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.
